

THE IMPLEMENTATION OF INTERCULTURAL COMMUNICATION AWARENESS IN THE
LANGUAGE CLASSROOM TO INCREASE COMMUNICATION ACROSS CULTURES: A
MIXED-METHOD CASE STUDY

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ABSTRACT

Through a sociocultural lens, this study aims to identify how students internalize culture, through the current English Language Program (ELP) at Universidad del Norte. The mixed-method case study searches to answer the question “Does direct discussion and implementation of intercultural communication awareness in a foreign language classroom increase students’ ability to communicate more culturally appropriate with others?” The guiding secondary questions seek to find answers to the benefits and the weakness of such an approach. Currently, students need to be aware of culture in order to complement skills and subskills within the target language and to be able to relate more naturally to people from other countries. Culture is a fundamental part in the acquisition of language since it allows the learner to understand why some expressions, words, and grammar choices are different from their own cultural perspective. Data collection methods include a pre questionnaire of students’ understanding of four intercultural competence domains, an intervention plan, which includes workshops to address those same competence domains, and post questionnaire to the participating students. Descriptive statistics and qualitative data are tabulated and are triangulated to note significant differences in students’ cultural and intercultural awareness.

Key words: English language teaching, Cultural awareness, Intercultural competences.

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Introduction

Foreign languages teaching deals with skills (reading, writing, listening, speaking) and sub-skills (vocabulary, grammar), which are the foundations of language learning and represent the important aspects a teacher should focus on when teaching a language. They are also the key features a student should pay attention to when learning a language. However, one important aspect that has always been related to language learning and teaching, and that in some cases has not been very well acknowledged, is culture. Kramsch (1993) says, that “culture is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them (p.1).

According to Bada (2000), “the need for cultural literacy in ELT arises mainly from the fact that most language learners, not exposed to cultural elements of the society in question, seem to encounter significant hardship in communicating meaning to native speakers” (p. 101). Culture is a fundamental part in the acquisition of any language since it allows the learner to understand why some expressions, words, and grammar choices are different from their own cultural perspective. People involved in language teaching and learning have understood the intertwined relation between culture and language (Pulverness, 2003).

Currently, students need to be aware of the culture of the language they are learning to fully complement the skills and sub-skills within the target language, and can relate more naturally to people from other countries. Colombia has a close relationship to English speaking countries, more specifically the USA, in terms of education, trade, and tourism. In fact, in Colombia, the importance of English can be seen in the implementation of an increasing number of multilateral agreements, even with countries whose official languages

are different from English. At the commercial level, for example, there are agreements or ongoing negotiations with many countries or economic zones, such as the United States, the European Union, EFTA (European Free Trade Association) (Switzerland, Iceland, Norway and Liechtenstein), Turkey, Japan, Israel, Korea, and Canada, among others. As it can be seen, these agreements are made with countries whose mother tongue is not Spanish, which indicates that the mastery of a foreign language is becoming increasingly and necessarily important.

The National Ministry of Education (MEN) and the Congress of Colombia established mandatory acquisition of a second language at schools and universities in 2004. The *Ley 115 de 1994* (Colombian Constitution) in its objectives for Basic and Media education, demands the acquisition of elements of conversation, reading, understanding and ability to express themselves in at least one foreign language. As of its promulgation, most school institutions adopted the teaching of English as a foreign language. Hence the commitment of the Ministry of Education with the creation of conditions to support the Secretariats of Education and to include in the process all those involved in the teaching, learning, and evaluation of that language such as universities, language centers, organizations of international cooperation and suppliers of educational materials, among others.

Nevertheless, culture is not usually the focus of language teaching since the concern most public schools and some universities has is only reaching the proposed goals by the MEN and fulfil the requirement from the National Bilingualism program. In 2004, the MEN launched the now-familiar National Bilingual Programme (Programa Nacional de Bilingüismo, PNB), which was designed to run from 2004 to 2019. With the cooperation of various international partners, the MEN diagnosed students' and teachers' English language levels and created a top-down English language policy. This policy was designed primarily to improve human capital and economic development by increasing participation in the largely

English-speaking global economy. Access to English resources, business, education and technology were keys to growth, while the resulting involvement of Colombians in multicultural exchanges and understanding were identified as potential drivers of development. The objective of the PNB, translated from Spanish, was: “To have citizens who are capable of communicating in English, to be able to insert the country within processes of universal communication, within the global economy and cultural openness, through [the adoption of] internationally comparable standards.”

It is surprising that this occurs since culture is not just one of the main factors of “getting to know a language,” but it helps keep the students motivated. People, or institutions, which believe that a language can be learned without dealing with culture to reach only functional or academic purposes, will merely teach students to learn the language like an outsider restraining factual appreciation for the people that speak this language since Kramsch (1993) has mentioned before that “culture is often seen as mere information conveyed by the language, not as a feature of language itself” (p. 9). Avoiding the inclusion of culture in a curriculum will not let students feel the richness foreign languages give and it will also make the appreciation of the context a difficult task.

English in Colombia

Colombia is a country with 44 million inhabitants according to the 2008 national census, only in the continental part of the country, and 74,620 inhabitants in the insular part of the country. English language teaching began in Colombia in the 1940s through cooperation with American and British governments (García et al. 2007); it was then that English started being considered as the second language to be learned. Regardless of the social and economic status, all public and private schools teach English as a foreign language, but it is a popular belief that the performance is based on the status from which the students belong. Depending on the socioeconomic status of the population, being proficient in English

may vary considerably (Vélez-Rendón, 2003). This thought comes from the fact that certain institutions can hire teachers or people from other countries that have been in touch with the United States or England, as it is the preferred type of English people in Colombia wish to speak.

As stated by Gonzalez (2010), “Colombian people have mixed attitudes about the preference of American or British English, but there is a stronger preference for the American variety of spelling and pronunciation” (p.337). On the other hand, English in Colombia has not always followed the same regulations throughout the years, including teachers’ development. According to Gonzalez (2010), “although employers prefer a candidate who holds a teacher university degree, a native speaker, someone who grew up or lived in an English-speaking country or has a good score in an international sufficiency test, may be a teacher” (p. 338). The author also states that although having a person from an English-speaking country, this person will not always teach the best possible way because he or she would not have the necessary training to do so.

Although there have been programs and changes that gave the first steps into including English mandatorily in every single educational context, these have not been sufficient to fulfil the requirements set by the government. One clear example took place in 1982, where English in the syllabus for secondary schools was introduced in the curricula, but, unfortunately, not every institution followed the recommendations, besides evidencing poor levels of language teaching and language skills among teachers.

Since the 1980s, the government has produced several plans to help develop English language teaching in the country. Laws such as the 1982 Programa de Inglés (English Syllabus), the 1994 Ley General de Education (General Law of Education), the 1997 Proyecto Educativo Institucional (Institutional Educational Project), the 1999 Indicadores de Logros (Attainment Targets) and the 2000 Revolución Educativa (Educational Revolution).

Although Valencia (2006) concludes that “these policies have not produced the changes expected, the growing interest of the government to improve the teaching of English is clear” (p. 13). Also, from 1991 to 1996, Colombian universities trained school teachers based on a national program with the collaboration of international universities; unfortunately, the results were not satisfactory. Therefore, it led to the creation of the Curricular Guidelines for Foreign Languages in 1999.

According to the British Council, this framework limited teacher's control over the curricula rather than promote foreign language learning. This and the lack of resources, meant that many local authorities lacked the incentives and motivation to adopt the guidelines. A few years later, by 2004, the MEN (national ministry of education) created the National Bilingualism Program which was originally designed to take place from 2004 up to 2019 in which the government expected to implement the Common European Framework of Reference for Languages (CEFR). The CEFR establishes that the elementary levels are A1 and A2, intermediate B1 and B2, and advance are C1 and C2. This framework was the best fit, despite concerns by some that the framework lacked context for Colombia (British Council, 2015). The MEN expected that every student in high school should reach a B1 level by the end of 11th grade, a B2 level for professionals, and a C1 level for English teachers. Also, by 2012, the National Bilingualism Program changed its name to the Foreign Languages Competences Development Program (Colombia Bilingue) according to the British Council study in 2015. Finally, nowadays, the latest Ministry of Education learning English in Colombia continues with the Bilingual Colombia 2015-2018; this scheme states that English proficiency should rise by at least seven percent through development of teachers, quality materials, and better methodologies.

English in Higher Education

English is recognized worldwide as the language to be learned by second language learners. Lane (1977) can state this fact by establishing that “today, English is the official or first language of 23 nations with a combined population of about 500,000,000. In addition, it is a co-official or widely used second language in another 25 nations with more than 900,000,000” (p. 5). The English language is also imperative for studying abroad, obtaining scholarships, adapting internationalization, and doing research. Korean scientist Kumju Hwang (2005) from University of Leeds claim that “the reason that [non-native English-speaking scientists] have to use English, at a cost of extra time and effort, is closely related to their continued efforts to be recognized as having internationally compatible quality and to gain the highest possible reputation” (p.1). It is wise to understand that English is the language that currently most people in the world speak and that is why it is taught in most universities in this country.

However, the requirements and materials for some institutions are very different; while in private universities resources seems to be wider thanks to the direct investment of resources (incomings), some public universities, due to different factors, do not provide or fulfil their needs regarding material and preparation in their languages programs. This also influences the quality of the program and the importance the university gives to the development of new ways for learning English.

Problem Statement

Culture is as important as the language skills but the way it is implemented in Colombia may lack of validity. Crawford-Lange and Lange (1984) agree that the study of culture as a process represents the “study of its essence”, while the traditional teaching of culture through facts is a fragmented view of culture. In Colombian classrooms, schools and universities, teachers only deal with certain specific ideas, such as celebrations, eating habits, and clothing among others, that do not really help internalize culture in the learning process.

In other words, students learn just cultural facts, instead of “**knowing the culture**”, or even better, **internalizing** it. It is not entirely wrong to teach cultural facts since, in this way, teachers can catch student’s attention to internalize culture, but it might not be enough.

Purpose Statement and Research Questions

This study, then, aims to identify the benefits and disadvantages of teaching cultural awareness in Colombian classrooms, specifically in the university context. Culture in Colombian schools, universities, and institutions has not been the emphasis of foreign languages learning and teaching, more than it is the communicative approach. Barletta (2009) identified that, speech acts, as well as language functions and register variation, are the most important aspects in which the communicative approach emphasizes. Also, the communicative approach does not give importance to culture rules in an appropriate way since it only assumes culture as a part of knowledge. Greeting, inviting, and requesting information without cultural context seems not to be enough to contextualize. For that matter, if it is expected that students successfully communicate with others from other cultures, they need to include intercultural competence in the language learning process, to reach cultural awareness. This study attempts to collect information and evidence related to culture awareness being included in the teaching of foreign languages. Consequently, it would be accurate to state that culture is a fundamental aspect of foreign languages teaching and learning and that this aspect has not been widely included yet in the foreign language curricula, or at least, not in most cases.

I propose the following research question for this study: Does direct discussion and implementation of intercultural communication awareness in a foreign language classroom increase students’ ability to act more culturally appropriate with others?

This research question is followed by 3 secondary questions:

1. How is intercultural communication currently recognized by the students of level 6?

2. What are the benefits of dealing with intercultural communication in level 6?
3. What are the disadvantages with intercultural communication instruction?

To answer the research questions, this study has the following objectives:

1. Identify the current understanding of intercultural communication awareness of students.
2. Include direct discussion and implementation of intercultural communication in the learning of this level.
3. Establish how intercultural communication awareness affects the students after the intervention.
4. Analyze the benefits and disadvantages of the implementation.

Pre-survey

A pre-survey was conducted in order to find out what students believed and knew about culture in the first place. This pre-survey was based on a survey designed by Dr. Helen A. Marx. This survey is a self-reflection tool designed to support efforts in preparing culturally and globally aware students. This survey provided an opportunity for students to reflect on their current knowledge, beliefs, and understandings across four dimensions of cultural awareness: Exploring the Global World (Global Perspective); Learning about Different Cultures (Cultural Understandings); Knowing Ourselves as Cultural (Perspective Consciousness); and Communicating across Cultural Differences (Intercultural Communication). The preliminary results showed that students are indeed aware of the importance of culture when learning a foreign language. Nevertheless, there are some specific aspects which students do not take largely into account. Because of that, it can be inferred that, even when students recognize the importance of culture in their learning process, the need for emphasizing the global perspective, cultural understandings, perspective consciousness and intercultural communication is essential. (see Appendix A).

Description of the Setting

This research study will be held in Universidad del Norte. Universidad del Norte is one of the most important and prestigious universities in Colombia, achieving very important national and international accreditations in various academic circles. With a large offering of undergraduate studies, specialized degrees and diplomas, master's degrees and doctoral degrees, as well as important continuous education programs, social outreach and impact in the community, Universidad del Norte makes a great contribution to the Caribbean Region. Universidad del Norte also depends upon with a Language Institute which teaches different languages such as Portuguese, German, French, Italian, and Mandarin. The language institute is, of course, in charge of teaching English as well for all the undergraduate programs in the university. Currently, *Ser Pilo Paga* program, which facilitates access to students with a very low payment capacity and great results in their SABER tests, has helped a large percentage of students from different strata to access this university and, to start the languages levels required by the government since this program give full scholarships to students who are excellent and show great results in their tests scores. In addition, thanks to the *Ser Pilo Paga* program, the language institute from Universidad del Norte has doubled in student population in the last two years. In 2012, there were about 4,000 thousand students attending English classes, but today, there are almost nine thousand students attending foreign language classes according to the Language institute coordinators and a study that they conducted on 2017. All in all, the need for a cultural component needs to be more developed not only because of the number of students, but also because the major focus in the university is communicative competence, or “linguistic knowledge,” as well as pragmatics and sociolinguistics, but culture takes a second place. Kramsch (1993) claims that several methods to language teaching

usually focus on the linguistic parts of the language, while the connections between discourse and culture have been explored poorly.

It is also my intention to apply this research in the undergraduate program, specifically in level 6 since I believe students from this level can take an early advantage and understanding of cultural awareness to enhance their communication abilities in a variety of contexts. I also recommend this research in this level since there is a significant change in the curricula. From level one to level five, students deal mostly with linguistic aspects of the language, but in level six, seven, and eight, they start learning about academic topics such as how to academically write, how to academically make a presentation, etc., and these levels can be enhanced with the cultural component. In this level, as well as in the other levels, male and female students attend class with equal rights and most of them belong to the Latin community. In very few cases, students from different countries can be found in the classroom. As a final matter, classes (strata) might be slightly different since this university admits students from any different strata (from 1 to 6), and this makes this university a very inclusive one.

Limitations

There were some limitations when conducting the results analysis for this research. The most important limitation refers to time. This research was conducted in one semester and the results from the post survey and the intervention were gathered by the last month of the semester. Results analysis needed more time to be performed the best possible way. MANOVA statistics were not conducted for the quantitative part of the research, but instead, the major changes from the pre to the post survey were evidenced by showing a comparison between the percentages of the most significant changes.

Summary of Chapter

Finally, before the framework is presented, it is necessary to establish the order of the following paper. First, in the introduction, the different reasons for conducting this research can be found, along with the research question and the objectives of this study. It continues with the theoretical framework, in which all the theory related to this research will be conceptualized for the reader to fully understand such as CLIL, intercultural competence, cultural awareness and the LEARN framework, and then the methodology, which will show how this research was conducted, what data collection tools were used, and how these were implemented. Subsequently, findings, discussions, and conclusions will show the most important results and answers to the research questions already stated in the first chapter. This last chapter will show the outcomes and the important facts that this research could demonstrate. Finally, at the end of this product, references and appendixes are included.

Theoretical Framework

In this chapter, the main concepts that were used to conduct this research will be explained. Since the main purpose of this study is the internalization of culture, it is essential to know describe and define the framework behind this study. The areas chosen for the review are the socio-cultural paradigm, cultural awareness, and intercultural competence, and content learning.

Definition of the Socio-Cultural Paradigm

One of the most important authors regarding the socio-cultural paradigm is Vygotsky and his Socio-cultural theory. Vygotsky's Socio-cultural Theory of human learning defines learning as a social process and the beginning of human intelligence in society or culture. The major topic of Vygotsky's theoretical framework is that social interaction plays a fundamental part in the development of cognition. Vygotsky alleged that everything is learned on two different but related levels. First, through interaction with others, and then integrated into the individual's mental structure. Every function in the child's cultural development appears twice; first, on the social level, and later, on the individual level; first, between people (inter) and then inside the child (intra). All the higher functions originate as actual relationships between individuals (Vygotsky, 1978). The second aspect of Vygotsky's (1978) theory is the notion that "the potential for cognitive development is limited to a zone of proximal development (ZPD)" (p.57). This zone is the area of examination for which the student is cognitively prepared, but needs help and social interaction to fully develop (Briner, 1999). A teacher should provide the learner with "scaffolding" to support his or her evolving understanding of knowledge domains or progress of complex skills. Collaborative learning, discourse, modelling, and scaffolding are ways for supporting the intellectual knowledge and skills of students and enabling intentional learning.

Another author also agrees with Vygotsky. Lantolf (2000) acknowledges that one of the fundamental concepts of Socio-cultural theory is "the mediation the human mind needs"

(p.245). Lantolf also claims that Vygotsky finds an important role for what he calls “tools” in humans understanding of the world and of themselves. These tools are supports in solving problems that cannot be solved in the same way without them. In exchange, they act as an influence on the people who use them in that they give rise to previously unknown activities and previously unknown ways of conceptualizing or identifying phenomena in the world. Therefore, they can be modified as they pass from generation to generation, and each generation rewrites them to meet the needs and aspirations of its communities. Vygotsky also affirms that it should be understood how human social and mental activity is organized through culturally constructed artefacts. Vygotsky (1978) states that the individual obtains knowledge through interactions with people as the first step (interpsychological plane), then later assimilates and internalizes this knowledge enhancing their personal value to it (intrapsychological plane). This transition from social to personal property according to Vygotsky is not a mere copy, but a transformation of what had been learnt through interaction, into personal values. This is what happens in the classroom; Students do not just copy the teacher's' capabilities, but instead, they transform what teachers offer them during the processes of appropriation.

The Zone of Proximal Development

The Zone of Proximal Development (ZPD) has had a considerable impact in different research areas, including developmental psychology, education, and linguistics. The most common definition of the ZPD, according to Vygotsky (1978), is “the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers” (p.86). The ZPD has captured the attention of various teachers and psychologists for many reasons. One is the idea of assisted performance which has been the main gear behind much of the interest in Vygotsky's research. Another

convincing attribute of the ZPD is that different from traditional tests and procedures that only indicate the level of development already reached, the ZPD is forward-looking through its assertion that what one can do today with help is indicative of what one will be able to do independently in the future (Lantolf & Thorne, 2006).

Vygotsky declared that learning happens within the ZPD when a student first works under guidance of a more knowledgeable person and only then, progressively works in a dialogical interaction. Normally, students are likely to work autonomously on activities to show their abilities without help from others. According to Vygotsky (1978), this validates their “actual development.” On the other hand, students can work cooperatively with their classmates that are more knowledgeable or with a teacher on activities to help them go from “potential development” to “actual development.” Either working with classmates or individually, students could be well directed to reach an expected and desirable behavior to improve their skills and to learn how to coexist in a community.

Vygotsky (1978) establishes that “activities and content must be relevant to life, meaningful for children, and taught naturally” (p.118). Students should be capable of learning more effectively if the content is significant and meaningful to them and if it is presented in an adequate way. Likewise, students can gain knowledge, without even knowing it, from their surroundings. Vygotsky’s theory identifies, as well, the importance of the environment, which is a central aspect of learning, and it highlights the active role of students. The Socio-cultural development theory, instead of the traditional scenery where the teacher acts as an information messenger or instructor, encourages active student interaction with the teacher and student collaboration in learning. Within this model, learning is a reciprocal experience between the teacher and the learner.

The conceptualization of ZPD started with Vygotsky’s genetic law of cultural development. Vygotsky’s statement is that:

Any function in the child's cultural development appears twice, or on two planes. First it appears on the social plane, and then on the psychological plane. First it appears between people as an interpsychological category, and then within the child as an intrapsychological category. This is equally true regarding voluntary attention, logical memory, the formation of concepts, and the development of volition. . . . [I]t goes without saying that internalization transforms the process itself and changes its structure and functions. Social relations or relations among people genetically underlie all higher functions and their relationships. (Vygotsky, 1978, p. 57)

There are two important topics in this latter description of the ZPD which is that cognitive development comes from social and interpersonal activity turning into the basis for intrapersonal functioning, and that this practice involves internalization. With the ZPD, Vygotsky (1978) states his more general conviction that "human learning presupposes a specific social nature and a process by which children grow into the intellectual life of those around them" (p.88). Vygotsky was quite intrigued with the intricate effects that going to school had on cognitive development. Going to school involved learning through participation in organized practices in a socio-cultural and institutional way. One of Vygotsky's most important findings is that learning collaboratively with others, particularly in instructional settings, leads and shapes development. The relationship between learning and development is not directly causal, but intentionally designed learning environments, such as instructed L2 settings, will stimulate qualitative developmental changes. This way, the ZPD is not only a model of the developmental process but also a conceptual tool that teachers use to understand aspects from new abilities of the students. When teachers use ZPD properly as a diagnostic, they have the power to generate conditions for learning that may help create specific forms of development in the future.

Agency

There is another concept that is related to the Socio-cultural paradigm that was defined by Bandura. To be an agent, according to Bandura (2001), is “to influence intentionally one’s functioning and life circumstances” (p.270). Agency personifies the endowments, belief systems, self-regulatory skills and distributed structures and functions through which personal influence is trained instead of being a discrete entity in a place. The central features of agency allow people to play a role in their self-development, adaptation, and self-renewal with changing times (Bandura, 2001). People are agents of experiences rather than simply doers of experiences. The sensory, motor, and cerebral systems are tools people use to accomplish the tasks and goals that give meaning, direction, and satisfaction to their lives (Bandura, 1997; Harre & Gillet, 1994). It is also important to mention that agency is categorized within 4 different aspects which are Intentionality, which are plans of action, Forethought, which construct outcome expectations, Self-reactiveness, the ability to give shape to appropriate courses, and self-reflectiveness, to reflect upon oneself and the adequacy of one's thoughts and actions.

Self -efficacy

On the other hand, perceived self-efficacy has been defined as people's beliefs about their skills to produce labeled levels of performance that make influence over events that affect their lives. Self-efficacy beliefs determine how people feel, think, motivate and behave by themselves. These beliefs produce these diverse effects through four major processes (Bandura & Wessels, 1994). These are cognitive, thinking processes involved in the acquisition, organization and use of information; also, motivational processes, which reflected in choice of courses of action, and in the intensity and persistence of effort; affective processes regulate emotional states and elicitation of emotional reactions, and self-regulation

processes, which influence over one's own motivation, thought processes, emotional states and patterns of behavior (Bandura, 1994).

Cultural Awareness

According to Byram (1989), “Cultural Awareness is the foundation of communication and it involves the ability of standing back from ourselves and becoming aware of our cultural values, beliefs and perception” (p.142). Cultural awareness is characterized by a concern with ideology (Byram, 1997), which can be defined as “a system of ideas which drives behavioral choices” (Holliday, Hyde, & Kullman 2010, p. 261). Byram also explains that cultural awareness is developed by analogy and language awareness, and that these two reflect the nature of the experience between them. Cultural awareness is also an important component of intercultural competence since, in Byram’s (1997) words, it is” an ability to evaluate critically and based on explicit criteria, perspectives, practices and products in one’s own and other cultures and countries” (p.53). Byram supports that teachers oversee developing cultural awareness in students as much as they are for developing knowledge about culture. Cultural awareness makes teachers be aware of positioning the students’ culture in a lower scale than the target culture. The native language and culture of the students need to be valued while a positive attitude and atmosphere is fostered towards the target culture (Peterson and Coltrane, 2003).

It is also pertinent to mention language awareness since this one is closely related to cultural awareness. Language awareness refers to the development in learners of an enhanced consciousness of and sensitivity to the forms and functions of language. The approach has been developed in contexts of both second and foreign language learning, and in mother-tongue language education, where the term knowledge about knowledge has sometimes been preferred (Carter, 2001). Language awareness does not just involve a focus on language itself. It stresses the cognitive advantages of reflecting upon language, and argues that

attitudes to language and to language learning can change because of methods which highlight language features by affectively involving learner (Bolitho and Tomlinson, 1995).

The relationships between different components and media of language-and-culture learning is stated in Byram's model. Byram's model (1997) contains language learning in the sense of skill acquisition and this is then complemented by the study of the nature of language as a social and cultural phenomenon (Language Awareness). Next, the study of language is, as well, mixed with the study of culture, and finally, the direct experience of selected aspects of the foreign culture from the viewpoint, and the ethnic identity, which helps the learning process. In Byram's words, "this shows how closely the two concepts, cultural awareness and language awareness, are related since it demonstrates that language and culture cannot be taught separately in the discussion of language teaching theory and practice" (p. 51). The integration of culture in language teaching assumes that one cannot be explored without the other; they are interrelated (Kramsch, 1998; Lesow-Hurley, 2003; Savignon & Sysoyev, 2002; Sellami, 2000).

The process to build cultural awareness starts with students being given time to recognize and analyze upon their preconceived ideas, judgments, and stereotypes toward people from the target culture. According to Byram (1997), students will, unquestionably, bring their already established ideas into intercultural conversations. Therefore, classroom activities should include and cover cultural awareness to guide students in considering the origins of these preconceived notions and aid in determining whether these judgments are rational or illogical (Byram, 1997).

Byram (2008) asserts that one of the main objectives of cultural awareness is to expose student ideologies while giving opportunities for them to "critically evaluate ideological concepts that could possibly lead to intercultural conflict" (Yulita, 2013, p. 205). To do this, teachers should provide students with words and phrases needed to prevent

conflicts that take place in intercultural interactions due to stereotyping and prejudice. For example, a teacher may model using language such as “some” Spanish speakers or French citizens “tend to” so that broad generalizations are avoided which is essential to evade misunderstandings. The Critical Literacy Winter School (2006) establishes that “as students move toward cultural awareness in the foreign language classroom, the objectives that follow are accomplished (p. 1). According to Nugent and Catalano (2015), “students will be able to see things from different perspectives; examine the origins and implications of worldviews, values, beliefs, and attitudes; analyze the construction of knowledge, cultures, identities, and relationships; make connections between global and local contexts; ask questions about the world, themselves, and others; and question what is presented as universally true” (p.5).

While students move towards critical awareness, teachers oversee creating activities that motivate students to reflect on new values and beliefs based on facts uncovered during the learning process (Galloway, 1998). This intercultural learning is described as cooperative research in which students work together to control the direction of their learning while the teacher operates as a guide throughout the process of discovery (Byram, 1997; Byram & Guilhelme, 2000; Byram et al., 2002; Furstenberg, 2010; Kearney, 2010; Kramsch, 2004; Lee, 1998). This is important because teacher’s role is not to push a personal viewpoint on the students, but instead, the teacher should generate a good environment of inquiry so that students can discover the origins of judgments or stereotypes in an independent way (Byram & Guilhelme, 2000). According to Houghton (2013) the role of foreign languages teachers is to facilitate communication across cultural barriers, and “one of the most challenging barriers to be overcome is the stereotype” (p. 1). Developing cultural awareness is the best way in which teachers can encourage students to decimate stereotypes and prejudice in the classroom.

Once learners spend time exploring their beliefs, the second step in the process toward cultural awareness starts when students engage in tasks that encourage analytical and rational evaluation of perspectives, products, and practices related to the target culture (Byram, 1997). Byram and Deardorf also add that as a more complex understanding of the target culture is acquired, students' beliefs will certainly change and evolve resulting in a much deeper understanding of the target culture (Byram, 1997; Deardorf, 2006). Additionally, it is important to notice that the understanding of students' native culture is an essential part of the process toward cultural awareness in that students are encouraged to be equally fair when judging the practices of their own culture by the time they have learned adequate techniques for assessing the practices of the target culture (Byram, 1997).

The last step in developing cultural awareness is to generate real or simulated opportunities for interactions with individuals of diverse cultural backgrounds and worldviews (Byram, 1997). This makes students have opportunities to practice communicating and negotiating beliefs with those who may not necessarily share their culture. Byram (1997) expects foreign language teachers to include cultural awareness in the curricula "not just for purposes of improving effectiveness of communication and interaction but especially for purposes of clarifying one's own ideological perspective and engaging with others consciously on the basis of that perspective" (p. 101). After defining cultural awareness, it is mandatory to talk about the competence that directly derives from it, which is the intercultural competence and the last topic from this theoretical framework.

Intercultural Competence

Byram, Gribkova, and Starkey (2002) express that it is necessary to understand that a perfect mastery of intercultural competence is not essential to be interculturally competent. They explain that the evident reason is the idea that it is unbearable to gain all the knowledge about cultures as every culture is always changing. Besides, it is hard to know to use the

language because sometimes there are several cultures and languages spoken in only one country. It is then adequate to assume that no matter how much knowledge someone has about a culture, it will never be enough. The less evident reason is the idea that throughout our daily life, we enhance our cultural identities as we grow as members of social groups. These identities mean that whenever we encounter other attitudes, other beliefs, other behaviors and other experiences, which are unfamiliar to us, we might feel troubled or shocked disregarding of how tolerant and open minded we are. Consequently, we are always in an incomplete process of adjusting, accepting and understanding others.

Due to these reasons, Byram et al. (2002), witness that “there is no perfect model to imitate, no equivalent of the notion of a perfect native speaker. There is no question, either, of expecting learners to imitate or attempt to acquire the social identity of a native speaker, such as a new national identity” (p.11). Instead, a group of components are stated to promote Intercultural Competence.

Byram et al. (2002) explain that intercultural competence is divided into the following components:

- Knowledge (savoirs): of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction
Skills of interpreting and relating (savoir comprendre): ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one’s own
- Skills of discovery and interaction (savoir apprendre/faire): ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge.
- Critical cultural awareness (savoir s’engager): ability to evaluate, critically and based on explicit criteria, perspectives, practices and products in one’s own and other cultures and countries.
- Intercultural attitudes (savoir être): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own.

Byram's model of intercultural competence contains knowledge, skills, attitudes, and cultural awareness. Students need a very positive attitude to interact with other people, knowledge about their culture, and the target culture. They also need skills to relate to others, to understand other ideas and interest to discover new and different things. When students have these components and are acquired, students will be able to develop cultural awareness, which is to be capable of pause and analyze their culture and the target culture and be aware of their values, attitudes, behaviors and perceptions and those of the target culture as well. The notion of intercultural competence or competencies in foreign language teaching, according to Neuner (1997), does not have to be considered a new method of teaching, but a more complete view of communicative competence that goes past functional or pragmatic aspects of foreign language use and that recognizes that foreign languages teaching is related to the development of the personal and social identities of the learners. Byram (1989) and Alfred & Byram (2002) mentioned this type of competence in terms of tertiary socialization, which comprises part of the foreign language learning experience. It is about socializing with the rules of behavior, beliefs and values of another culture. It also helps the learners to mix other ways of thinking into the schemata, beliefs and concepts acquired during socializations. The ability to live and grow in a multicultural environment should be developed.

More authors have posted their ideas and analysis about cultural competence. Intercultural competence according to Sercu (2005) is a set of skills that are developed purposely and attitudes that facilitate language learners to communicate in an effective way with native speakers of the target language. Novinger (2001) identified the significance of intercultural competence when she maintained that the current global environment can turn into an aggressive environment because of miscommunication among speakers of different cultural backgrounds and that to avoid this uncomfortable situation, it was imperative for foreign language speakers to develop these competences. Sercu (2005) listed the skills

intercultural competences develop; these are self-awareness, ability to compare and interpret, ability to relate information and events, the use of meta-cognitive strategies, tolerance towards diversity, a willing disposition towards foreign culture, a critical stance to assess self and others, and an opened mind, among other traits.

Intercultural competences promote the understanding and interpretation of non-verbal communication by individuals of other cultural backgrounds in foreign language students. Novinger (2001) explained that these non-verbal signs vary from culture to culture and usually cover gestures, voice tone, facial expressions, social manners, and body language, just to mention a few. Likewise, she claimed that members of the community showed these cues in an unconscious way and, because of that, language students needed specific training and goals aimed at developing and enhancing cultural awareness. In addition, she emphasized, that since all communicative acts were incorporated in specific cultural settings and in specific contextual frames, the students' cultural background could be a problem for an accurate communication with speakers of the foreign language.

However, Sercu also points out that before students can start developing intercultural competences, they must analyze their social identity and preconceptions as a way of expecting possible reactions in front of the people of the foreign culture. By understanding how culture structures and constructs of our own image and others image, overcoming cultural programming, which is the unconscious acceptance of all that the people from the target culture consider valid, is facilitated. Furthermore, Sercu (2005) found out that "the unconscious level on which cultural programming functions may limit individuals' capacity of developing a non-judgmental attitude towards those tagged as different, thus limiting awareness of possible prejudice, preconceptions, and stereotypes" (p.14).

Jackendoff has also examined awareness, as he argued that before a person can behave and act according to its environment and use their social skills and capacities, first,

this person must become aware of its characteristics, possibilities, and limitations (Jackendoff, 2007). Mindess (2006), as well, stated that to ignore the variety cultures in our world reinforces the assumption that our way is the only way. Unfortunately, this idea is accepted by many people, who recognize their own culture as the only important one where values, beliefs, and history of other cultural groups is undermined and/or ignored.

Content Learning in English Language Learning

There are different ways of teaching content in foreign language classes but there are two that very popular currently which are the widely known Content Based Instruction (CBI) and Content and Language Integrated Learning (CLIL).

Content-Based Instruction

Content-Based Instruction (CBI) has been cited by many but one the most precise definitions is the one done by Richards and Rodgers (2001) in which it is stated that CBI is “the teaching of content or information in the language being learned with little or no direct or explicit effort to teach the language itself separately from the content being taught” (p. 204). It has been also considered that this approach is a very integrated one since it complements the language and its content. According to Crandall (1999), there are certain characteristics that best describes CBI: “learning a language through academic content, engaging in activities, developing proficiency in academic discourse, and fostering the development of effective learning strategies” (p. 604). These strategies play a fundamental role in the classroom depending on the skills that are taught, and it can also be used with contemporary methods like communicative language teaching and humanistic methods (Crandall, 1999). Crandall (1999) also adds that is better “learning about something rather than learning about language” (p. 604).

Richards and Rodgers (2001) also establish 3 different theories in CBI which are “language is text and discourse-based,” “language use draws on integrated skills,” and “language is

purposeful” (p. 208). Language should be analyzed as a whole text or discourse and not only a sentence. Also, skills should always remain linked to each other in every activity students do, and when learners have a purpose and focus only on it, they find the necessary motivation and interest to learn (Richards and Rodgers, 2001). CBI has been usually compared to CLIL and, surely, there are certain similarities, but also, some differences between these two, but first, it is necessary to know what CLIL is.

Content and Language Integrated Learning

CLIL (Content and Language Integrated Learning) has been widely conceptualized. Navés (2010) explains that CLIL offers a means by which learners can continue their academic or cognitive development while they are also acquiring academic language proficiency” (p. 156). Also, Dalton-Puffer (2007) explains that CLIL “refers to educational settings where a language other than the student’s mother tongue is used as medium of instruction” (p. 1). In addition, Wolff (2007) defines CLIL as “an educational approach based on the assumption that foreign languages are best learnt by focusing in the classroom not so much on language but on the content which is transmitted through language” (p.15). Also, according to Marsch (2002), “every kind of language learning in which a target language is also used for teaching students non-linguistic content can be called CLIL, so that CLIL is an umbrella term for all such dual-focused educational contexts” (p. 15).

Taking these latter ideas into account, CLIL gives the opportunity to enhance the development of teachers, as well of the development of students to come up with new ways that help internalize the necessary content with the language for improving the fluency of a second language. Coyle et al. (2010) say that “CLIL not only promotes linguistic competence, it also serves to stimulate cognitive flexibility.” (p.10). CLIL helps the students learn about, not just fluency, but also makes emphasis on the content and their cognitive needs. Globalization is also a key factor from CLIL that influences learning, especially

because it is not enough to only know one language in the current world if learners are expected to face different cultural scenarios. The purpose of learning a language through CLIL must be the acquisition of content knowledge and specific vocabulary to complement their specific needs.

Regarding content knowledge, it is important to highlight some relevant aspects that are fundamental for learning. CLIL integrates four components necessary for meaningful learning: “content (subject matter), communication (language learning and using), cognition (learning and thinking processes) and culture (developing intercultural understanding and global citizenship)” (Coyle et al., 2010, p. 41). This is also known as the 4C’s, which helps determine the learning effectiveness for students to have the possibility to engage to the target language while learning competences to be successful in this globalized world. The 4Cs framework for CLIL starts with content (such as subject matter, themes, cross-curricular approaches) and focuses on the interrelationship between content (subject matter), communication (language), cognition (thinking) and culture (awareness of self and ‘otherness’) to build on the synergies of integrating learning (content and cognition) and language learning (communication and cultures). It unites learning theories, language learning theories and intercultural understanding.

Many authors have stated their ideas and give their opinions on the 4C’s. Subject matter is not only about acquiring knowledge and skills, it is about the learner constructing his/her own knowledge and developing skills (Lantolf, 2000; Vygotsky, 1978); Acquiring subject knowledge, skills and understanding is related to learning and thinking (cognition). To enable the learner to construct an understanding of the subject matter, the linguistic demands of its content must be analyzed and made accessible (Met, 1998); Thinking processes (cognition) need to be analyzed for their linguistic demands (Bloom, 1984; McGuinness, 1999); Language needs to be learned in context, learning through the language,

reconstructing the subject themes and their related cognitive processes e.g. language intake/output (Krashen, 1985; Swain, 2000); Interaction in the learning context is fundamental to learning. This has implications when the learning context operates through L2 (Pica, 1991; Van Lier, 1996); the relationship between cultures and languages is complex. Intercultural awareness and learning is fundamental to CLIL (Byram, Nichols, and Stevens, 2001).

The 4Cs Framework states that it is through progression in knowledge, acquisition and understanding of the subject matter, commitment in associated cognitive processing, fundamental interaction in a communicative linguistic context, developing appropriate oral communication knowledge and skills as well as acquiring a deepening intercultural knowingness through the position of self and ‘otherness’, that effective CLIL takes place whatever the format or context. From this perspective, CLIL involves learning to use appropriate language whilst using this language to learn effectively. The 4Cs Framework is a tool for mapping out CLIL performance and for maximizing potential in any model, at any degree and any age.

Differences between CBI and CLIL.

Content and language integrated learning (CLIL) is considered by some as the European version of Content-Based Instruction (CBI). In the words of Lorenzo and Moore (2007), “CLIL is considered the European label for bilingual education” (p. 28), as it is very rooted in the linguistic needs of the US (Muñoz, 2007), and strongly European oriented (Wolff, 2005). There is much evidence of diversity in the implementation of both, CBI and CLIL, in different programs and, many researchers have published their findings related to this topic. From this latter idea, it can be said that even when specific classroom practices and specific research studies are quite singular and/or incredibly original, this does evidence that CBLI and CLIL are different from each other. There are no major differences between CBI

and CLIL in terms of their fundamental properties. Therefore, for the purpose of this study, CLIL has been chosen to be implemented instead of CBI, regardless of their few differences and their many similarities.

State of the Art

In recent years, there have been some researches related to culture teaching in the classroom by raising cultural awareness and enhancing the intercultural competence which consolidate the importance of culture when learning a second language.

Anade & Guevara (2014) conducted a research study on the effects of cultural awareness on student engagement. MANOVA results revealed no significant cultural differences in student reports of their instructors' and their own positive emotions across the two cultures, but instructors from both cultures displayed more positive emotions than what students felt or experienced in the classroom. Hierarchical regression analysis results also showed that instructors' positive emotions had positive effects on student behavioral and cognitive engagement and critical thinking in both cultures, but the effects were largely mediated by students' positive emotions. Consequently, this study highlights the importance of instructors' and students' positive emotions in the classroom.

Another study from Alvarez and Bonilla (2009) aimed at the exploration of new ways to articulate culture in the EFL class, not only at the university level but also in other language teaching contexts. They conclude that, regarding culture, it is paramount to mention that it still needs wider exploration and reflection in foreign language teaching in our country (Badillo, 2006; Real, 2007), yet Colombian referee journals show that there is an increasing interest in researching on the topic of culture teaching-learning, interculturality, cultural awareness and bilingualism, amongst others, directly related to cultural issues. Especially at the university level, new strategies are being employed to connect culture and language learning, such as the case at Universidad de la Salle. They also consider that a critical stance

needs to be adopted if they are to foster intercultural subjects that can understand and act in front of the hidden agendas of postmodern societies.

De Mejía (2006) researched and discussed on the relationship of bilingual education and the construction of a more tolerant society in Colombia. She argues that restricting the notion of `bilingualism` to Spanish/English bilingualism leads to a distorted view of the complex interrelationships between languages, cultures and identities in the Colombian context. She also suggested possible future directions for bilingual education programs for majority language speakers, to help to enhance the recognition and valuing of linguistic and cultural diversity in the country.

There are many other researches related to the topic, but I will finally mention this last one. BrckaLorenz & Gieser (2001) were wondering on the role of global awareness and students' engagement in the classroom. Half of both first-year and senior students reported that their coursework frequently encouraged them to understand and respect other world cultures and that they had serious conversations about cultures other than their own. Overall, these findings support the notion that colleges and universities can arrange themselves in ways that encourage increased global awareness and intercultural understanding. Findings are encouraging regarding contemporary efforts to enrich the curriculum with globally-focused content and activities

Summary of the Chapter

This chapter has provided an in-depth view of some aspects of the Socio-cultural Paradigm, CLIL, Cultural Awareness, and the Intercultural Competence, which are the foundations for the research project described in this paper. These perspectives guide the method and design, which will be described in the next chapter.

Methodology

This section aims to describe the paradigm, type of study, and data collection instruments needed to collect consistent evidence to find out how cultural awareness in foreign language learning increases the ability to communicate more culturally appropriate with others. The information collected will help identify aspects such as the advantages (strengths) and disadvantages (weaknesses) of cultural awareness in the foreign language classroom and its effects on students' view of a multicultural world. The information collected will be crucial to discover how CLIL, Cultural Awareness, and the Intercultural Competence affect the students in the learning of a second language.

First, I would like to rephrase my research question, which is: Does cultural awareness in foreign language learning increase the ability to communicate more culturally appropriate with others?" It is my intention to answer this question through the research paradigm that follows.

Research Paradigm

Research needs methodological approaches that supports and gives organization and structure to the study and due to that, I had to decide about the methodology that suits the objectives of the study more accurately. Authors such as Travers (2001), Heaton (2004), and Merriam (2014), mention three main paradigms that have framed research: positivism, interpretivism (or social constructivism), and realism. The one I have used in my research is the interpretivism.

Interpretivism

Interpretivism or social constructivism expresses "that the objective of sociological analysis should be to address how members of society understand their own actions" (Travers, 2001, p. 10). Positivism and Realism would also suit the research but while "a positivist would spend a lot of time devising a sampling procedure, an interpretive sociology

might want to know members of society understand the issue of representativeness” (Travers, 2001).

Because of the singularity of this research project, it is necessary to implement a qualitative approach; Nevertheless, I have also carried out a quantitative approach in certain step of this project which I will shortly clarify. Due to this, this research will be framed in social constructivism. According to Creswell (2003), this approach is focused on understanding the world in which, in this case, the students live and have meaningful experiences that lead “the researcher to look for the complexity of views rather than narrowing meanings into a few categories or ideas” (p. 8).

Social constructivism lets the researcher to act together with the population that participates in the study, in a specific context; in addition, the researcher also can listen and observe what participants do or say in this context (Creswell, 2003). For this research, social constructivism will complement the needs of this study since the main objective is to understand if cultural awareness enhances the student's ability to communicate more culturally appropriate. In relation to this, Merriam (2014) establishes that “interpretive research, which is where qualitative research is most often located, assumes that reality is socially constructed, that is, there is no single, observable reality” (p. 8).

Mixed-Methods Research

Mixed methods research is a research practice that uses both quantitative and qualitative methods in one single study. Although the use of both methods in a study is not a new development in the social and behavioral sciences (Teddle & Tashakkori, 2003), the development of a theoretical framework for mixed methods research is a more recent development. Teddle & Tashakkori (2003) say that current most discussions about mixed methods research has led some researchers to affirm that mixed methods research is the “third

methodological movement” (p.5) and as a viable research paradigm (Johnson & Onweugbuzie, 2004).

While the social science field appears to have accepted what mixed methods research is, a distinct methodology apart from quantitative and qualitative methodologies (Greene, 2008), the field of mixed methods has been filled up with different ideas and different views about what it is and should be. The field has been described by Teddlie & Tashakkori (2003) as “entering its adolescence” (p.3), as a euphemism for it being “relatively” unknown.

Qualitative Method

Heaton (2004) states that “qualitative research is associated with different intellectual positions, such as phenomenology, symbolic interactionism, and naturalism.... [All of them] assume that there is no single reality but multiple realities which are contingent on intersubjective understanding” (p. 55). Consequently, qualitative research accepts a wide range of possibilities to describe, define, or explain a phenomenon from different perspectives and does not limit the research to testing to confirm or deny a previously stated hypothesis. According to Mason (2002), “qualitative research is perhaps most commonly associated with certain schools which fall broadly within what is known as the interpretivist sociological tradition, particularly phenomenology (p. 2). Mason confirms then that the best option for this research is interpretivism.

From what Kemparaj and Chavan (2013) have identified, these are some of the most important characteristics of qualitative research which sum up this method. These are:

- Analysis and generation of narrative or non-numeric information.
- Intensely involved researchers, often remaining in field for lengthy periods of time.
- Exploration of phenomena from the participant’s perspective and a focus on meaning and understanding.

- Emphasis on social context and the study of phenomena in the natural environment rather than in experimental settings.
- Flexible data collection and analysis to allow for the exploration of emergent issues.
- Generation of distinctive output in the form of detailed descriptions, classifications, typologies, patterns of association, and explanations.

Considering that culture is a topic that is not necessarily measured with numbers, qualitative research helps to study it in the educational context. Qualitative research has become a significant method to study concrete issues related to this area of knowledge. This is a good reason to use it for this research. Freebody (2003) mentions that “research has come for several purposes in education. At the most general level, a major purpose is to provide principled bases for ‘knowing’ to guide practice and policy” (p. 20).

Quantitative Method

Previously, I mentioned that besides qualitative method, I also used the quantitative method. This method was used in this research to confirm the research question and to establish, mathematically, a difference between the students’ former and current knowledge about culture. Because of this, it can be considered that this study is a mixed method study, which I shall explain briefly after quantitative method.

Quantitative research is more related to positivism, since this research looks for confirmation of a formerly establish statement. Yilmaz (2013) defines this method “as research that explains phenomena according to numerical data which are analyzed by means of mathematically based methods, especially statistics” (p. 311). Quantitative research is useful to test a hypothesis. Data collection instruments are mostly centered in tabulations, measuring and analyzing variables, recording results in a numerical structure, and expecting a previously predicted result. Creswell (2003) explains that quantitative research deals with strategies such as “the true experiments and the less rigorous experiments called quasi

experiments and correlational studies, specific single-subject experiments...[and] complex experiments with many variables and treatments” (p. 13). These strategies aim at collecting evidence to confirm or deny a previously stated hypothesis.

Method

This mixed-method case study provides a descriptive evidence of the phenomenon and it is crucial that the researcher gets deep into the cultural context of the study. Gillham (2010) defines a case study as “one which investigates to answer specific research, and which seeks a range of different kinds of evidence, evidence which is there in the case setting, and which has to be abstracted and collated to get the best possible answers to the research question” (p.1). Moreover, Merriam (2014) defines it as “an in-depth description and analysis of a bounded system” (p. 40). As a case study is mostly qualitative in nature, it focuses on human phenomenon, as in this study, which will focus on the inclusion of culture in their language learning and the learning of content to support language. It is appropriate to state that the quantitative part of the research will be held for the surveys and the qualitative part will be held for the products of the students.

Also, Woodside (2010) affirms that “approximately 95 percent of thought is subconscious, and that people have only limited access to their own thinking processes, not to mention the thinking processes of others” (p. 2). Due to this, the only way in which people’s thoughts can be known is when they explicitly express them either in the specific case of voluntary sharing of ideas or in an interview which intentionally challenge the interviewees to reflect on their own thoughts and their perceptions about an issue or situation. Woodside also states that “interviewing the multiple participants involved in the thinking/doing under study (e.g., Biemans, 1989) not only are particularly useful steps, but also they become mandatory if we really want to achieve deep understanding in research on thinking/doing

process” (p. 2).

Participants

For this project, it was possible for me to work with students from the language institute at Universidad del Norte; more specifically, students from level 6 from the EFL undergraduate program. I had the opportunity to teach two levels 6, group A and group B, which are usually courses of 22 students. From this total of 44 students, 33 agreed to participate. The project was explained and students decided if it would suit their expectations of the subject and if they could get any benefit from it. Those students that decided not to participate had to complete different activities that were already proposed for the level topics and present them at the end of the classes. These students had the chance to stay in the classroom or use the labs to work. The students that did participate belonged to different programs such as Engineering, Architecture, or Psychology among others. Students from Universidad del Norte must pass 8 different levels of English. From levels 1 through 5, these students deal with the 4 skills, along with grammar and vocabulary; however, from level 6 to level 8, these students are focused into content and academic abilities. Therefore, students from level 6 were more than ideal to implement this research, so culture as content could be the focus this semester in their English classes.

Data Collection Instruments

Data is the engine of research. Data interconnects theory (ideas about the world) to practice (the world). The data collection methods in this project were a pre-survey, a post-survey, and an intervention (workshops) which produced products such as posters, videos, forums, and presentations. The pre-and post surveys were carried out to conduct the quantitative analysis of the research and the intervention to perform the qualitative analysis of the research from student production.

Surveys. This instrument helped directly verify from the students' answers those aspects that were to be analyzed according to their personal experience and knowledge. It was designed in English since they already have a high level of understanding of the language. The survey was taken after the first month of class and took five minutes to answer. The questionnaire had 28 questions that were directly related to the four dimensions that were the main knowledge from the intervention part.

The survey was a quantitative questionnaire which is based on completely structured and close-ended questions. All participants filled out the same questionnaire, and all the questions or items provide the possible responses from which the participants must select. The response categories were in Likert scale (Always, usually, sometimes, rarely, never). Each dimension had 7 questions for a total of 28. The four categories from the questionnaire were Global Perspective, Cultural Understandings Perspective Consciousness, and Intercultural Communication. This questionnaire was taken a second time at the end of the semester to compare previous conceptions against new conceptions of culture awareness. This questionnaire was adapted from MyCAP (My Cultural Awareness Profile) developed by Dr. Helen A. Marxis in 2001, based on the work of many theorists, most significantly Hanvey (1976), Bennett (1986, 1993), and King and Baxter Magolda (2005).

Student production. Students created 4 main products through the semester which were necessary to establish that these were for document analysis. According to Babbie (2010), document analysis is "the study of recorded human communications, such as books, websites, paintings and laws" (p.530). Document analysis is a method of data collection which involves analysis of content from written documents in order to make certain deductions based on the study parameters. The method is mainly used in qualitative research as a method of qualitative analysis. It has been also established that document analysis is a form of qualitative research in which documents are interpreted by the researcher to give

voice and meaning around an assessment topic (Bowen, 2009). Analyzing documents incorporates coding content into themes similar to how focus group or interview transcripts are analyzed (Bowen, 2009). A rubric was used to grade or score the products.

Procedures

Informed Consent

This research study was initially performed by presenting the informed consent that was shared with the students from both classes on August the 22nd. Universidad del Norte has a deep appreciation for ethics related to research. It is understood that the management of information is a very delicate issue that might bring bad consequences to the institution if not used properly. Therefore, Universidad del Norte uses an informed consent for most research. This informed consent consisted on a description of the research, the steps to follow to gather the information, and finally the signature of the participants that agree to share this information only for institutional research purposes. It was also important to clarify that their participation did not convey any kind of grading, and that all their participation would be entirely anonymous and only used for purpose of this research. This consent was signed by 33 out of the 44 students, and they granted me to use the information they shared for the fulfilling of this research project. Some of them (11 students) hesitated about participating alleging that they do not feel comfortable with their thoughts (information) being used in projects, research, or papers (see Appendix B).

Pre-survey

The pre-survey was held on group A on August the 28th and on group B on August the 29th. This pre-survey contained 28 questions which had to be answered in a Likert scale. Students needed only 5 minutes to develop this survey and most of them did not have problems understanding the questions which were written in English. The reason for this survey to be in English and not Spanish is because these students belong to level 6 which is a

level that demands the students to have an optimal or very good ability to understand written texts. This pre-survey had 4 categories and 7 questions each; the first category was *Exploring the Global Context*, the second category was *Learning about Different Cultures*, the third was *Knowing Ourselves as Cultural*, and the last one was *Communicating across Cultural Differences*. The purpose of this survey was to identify what students know about the importance of cultural awareness when learning a second language (see Appendix). After tabulating these surveys the intervention in which a series of workshops would help enhance the students' intercultural competence took place.

Intervention. 4 workshops were planned for this intervention. Each workshop was designed based on each of the four different cultural awareness aspects that were included in the pre-survey (globalization, diversity, identity, cultural differences). The workshops matched the categories of the survey. These workshops were divided into 5 different sections. First, there is a famous, or rather, particularly known quote about the topic of the workshop. This quote has the purpose of introducing a new idea to the students in order for them to think about it and be open to new ideas. Second, part 1 is the warm up in which students are introduced a couple of question referring the topic and the terminology of the workshop, in order to check their background knowledge. After that in part 2, presentation, students socialize the terminology and go deeper into the knowledge of the topic and internalize the knowledge. Part 3, presentation and practice, makes students analyze once more but in a personal way by answering specific questions that are explained after a presentation regarding the topic of the workshop in which they would have to use their own experiences in order to answer, and finally in part 4, practice/assessment, students create a product in which they show what they have learned from the workshop. All 4 workshops follow the same format (see Appendixes C-F). Each workshop was designed to have a final product in which students demonstrate how they include the new knowledge into their

thoughts; for workshop # 1, students had to create a poster where they evidenced the importance of globalization; for workshop #2, the students filmed a short video expressing their ideas about diversity in culture; for workshop #3, they had to participate in a forum on blackboard answering some questions related to identity, and the final product for workshop 4, they prepared a presentation which summarized all the information from the previous workshops along with the final one where they showed how all the aspects from the workshops relate when analyzing a specific culture. There was a schedule programed since the beginning to conduct these workshops. Workshop #1 was conducted on September 11th and on September 18th on group A and on September 12th and on September 19th on group B. Workshop #2 was took place on September 25th and on October 2nd on group A and on September 26th and on October 3rd on group B. Workshop 3 was held on October 9th, on October 17th, and October 18th on group A and on October 10th and on October 18th on group B. Finally, Workshop # 4 was developed on October 23rd and on October 30th on group A and on October 24th and on October 31st on group B. All these workshops took place in the year 2017.

Post-survey

By the last week of classes (from November 7th to November 11th), students took the post survey. The post-survey was the same survey they took at the beginning of the research (see Appendix A). The students took the survey one more time in order to find out, quantitatively, if what they knew and believed about culture had remain the same or changed.

Ethical Considerations

Merriam (2014) claims that “ensuring validity and reliability in research involves conducting the investigation in an ethical manner” (p. 209). Veracity and validity of the study is a very important aspect and it is crucial to provide all the ethical conditions necessary to guarantee transparency and reliability during and after the process. The researcher has, then,

to help avoid ambiguity in the collection of the information, to protect the integrity of the participants involved in the research, and to ensure all the conditions required to collect information in a reasonable way. These aspects depend on the responsibility and caution from both, the researcher and the participants, or in this case, the teacher and the students.

Cohen, Manion, and Morrison (2007) state that in terms of research “ethics concern right and wrong, good and bad, and so procedural ethics are not enough; one has to consider how the research purposes, contents, methods, reporting and outcomes abide by ethical principles and practices” (p. 51). In other words, it is unethical to benefit from the participants. In case of any situation that deserves to be mentioned in the study, no names of students will be used to keep student anonymity and to protect their identity as it was established in the informed consent.

Summary of the Chapter

This chapter provided the different steps taken for conducting this research to report them in this paper. These steps will now introduce the results and implications which were discovered through analysis.

Results

The information presented in this chapter resulted from the actual application of the data collection techniques proposed in the intervention stage. A careful analysis was made after gathering the necessary information. Since this is a mixed-method research, quantitative results will be shown first, and after that, the qualitative results.

Post-survey

The post-survey was applied after the intervention and its objective was to gather information about students' cultural awareness and compare it to the pre-survey. This survey was divided in 4 sections and each section had 7 questions. Each section and question will be analyzed individually.

Dimension 1: Exploring the Global context.

The first dimension relates entirely to Globalization. All seven questions from this section ask the students how familiar they are with globalization and how it affects their daily life. The main feature in this dimension is the fact that a 0% of students dismiss globalization as part of their daily context. Question 1 shows that none of the students neglects now the importance of knowing about global issues and that almost half of them look for international topics 80% of the times. Question 2 also shows that more than half the students see international topics as something they like and actually relate to in terms of things they like. Question 3 reflects how T.V. shows, movies, or even magazines are becoming usually more important for students. Question 4 shows that only a 9 percent of these students do not have the habit of looking for international topics on the internet compares to the other 91 percent that searches for information more often. Question 5 states that exactly a third part of students are every day and every time impacted by globalization. Also, on question 6, almost a 40 percent of students want to be taught about international topics on their regular classes, and

almost 50 percent of them analyze how what they do every day has a global impact, as evidenced on question 7 (see Appendix N).

Dimension 2. Learning about Different Cultures.

This dimension shows how students perceive different cultures or how students perceive diversity. In general, this dimension shows that most students understand the idea of cultural differences. In question 8, students can actually differentiate a cultural characteristic from a stereotype. This one is a huge advance in the internalization of culture in their processes. Nevertheless, students seem still confused with the meaning of values and what it represents for culture as it can be seen on question 9. Also, almost an 80 percent of the students, according to question 10, are now even more aware of the importance of traveling abroad in order to know a language culture. Questions 11 and 12 establish that students recognize differences and similarities most of the times better than before, but questions 13 and 14 evidence that students are not completely in touch with the target culture, or at least, not all the time (see Appendix N).

Dimension 3. Knowing Ourselves as Cultural.

This dimension represents how students believe identity is related to culture and their lives. It is good to realize that more than half the students have a very clear concept of identity since 52 percent are always aware of the culture to which they belong, as noticed on question 15. Question 16 and 17, however, demonstrates their cultural identity might be influenced in certain scenarios as well as their perception of being more culturally identified to their own culture than to other cultures. Question 18 also shows that some students recognize to what culture they belong but some others hesitate about feeling represented by that same culture. Questions 19 and 20 confirm that almost half of the students usually talk about their beliefs, values, and traditions, as well as what is considered good and right in our culture. Question 21 nicely wraps up the section by showing that students understand that

they need to know their cultural identity in order to properly learn a foreign language (see Appendix N).

Dimension 4. Communicating across Cultural Differences.

This last dimension socializes the last of the four dimensions that were established for this research. This dimension shows that students need deeper preparation into avoiding cultural misunderstandings and acknowledging other cultures, as well as respecting them. Question 22 shows that most of the students do not have a problem when communicating to people from different cultures. But, students still diminish the importance of behaving properly with different cultures, as shown in question 23. Also, in question 24, most of them believe that 50 percent of the times, others do not understand them because of the cultural differences. This might not be just for different cultures, but also for regional differences since Barranquilla holds many of the subcultures from the country. They also acknowledge that their cultural identity should not interfere with communication (question 25). Finally, in questions 26, 27, and 28, over 60 percent of the students understand how the body language of who they talked to and people's cultural background are an important deal when acknowledging a different culture (see Appendix N).

Comparing Surveys

Next, I will discuss the major differences between the pre-survey and the post-survey in order to analyze how the intervention changed students' beliefs towards cultural awareness. When comparing both results from the surveys, it is evident that not all students were able to recognize the four aspects (globalization, diversity, identity, cultural differences) 100 percent of the times as shown in the pre-survey, but it has been demonstrated that the intervention reduced the gap considerably. The results from the post survey shows that most of the students are more aware of their cultural awareness when learning a second language, and that cultural awareness is a fundamental part of language learning.

Dimension 1. Exploring the Global Context.

Question 1.

Question 1 shows a remarkable increase of 19 percent in the ALWAYS option. Also, the reduction from 9 to 0 percent in the RARELY option establishes that all of the students still do search for information for international matters on their own.

Question 3.

Question 3 shows a reduction on the RARELY and SOMETIMES options and an increase on the USUALLY and ALWAYS options. This question shows the students are getting more in touch with international input to enhance their foreign language abilities and, also that they embrace globalization in their learning process.

Question 4.

Question 4 shows that none of the students neglect the use of videos about international information. Now, a 15 percent of them do it on a daily basis while on the pre survey none of them did.

Question 5.

On question 5, it is evidenced that, different from the pre-survey, none of the students deny the impact globalization has in their lives. In fact, the impact of globalization was increased after the intervention. Now, the third part of students always realizes how globalization is related to their lives.

Question 7.

Question 7 shows that all students now recognize how the choices they make have a global impact. Almost half of them answered the USUALLY option and none of them chose the NEVER option. From the intervention plan, it can be inferred that students will be open to deal with globalization in a more natural way, especially referring to languages learning.

Dimension 2. Learning about Different Cultures.

Question 8.

Question 8 clarified that a 100 percent of students now recognize the differences between cultural characteristics and stereotyping. Two thirds of the students chose ALWAYS and the remaining third chose USUALLY. None of the students chose any of the other three options,

Question 12.

Question 12 also shows an increase of recognizing similarities between cultures since 61 percent of the students chose the option USUALLY and a 24 percent chose the option ALWAYS.

Question 13.

Question 13 shows that this semester, students decided to attend more often to the cultural events in Universidad del Norte. From a 9 percent in the USULLY option on the pre-survey, it increased up to a 27 percent, as well as the ALWAYS option that is now 9 percent instead of just 3 percent.

Dimension 3. Knowing Ourselves as Cultural.

Question 15.

It can be observed in question 15 that none of the students ignored that they belong to a specific culture, compared to the 3 percent from the NEVER option in the pre-survey. Also, more than half of them fully recognize that they belong to their culture, as 52 percent of the students answered ALWAYS in the post survey, compared to a 36 percent in the pre-survey.

Question 19.

Question 19 shows that almost half of the students chose the option USUALLY meaning that they now are able to talk about topics like beliefs, values, and traditions.

Question 20.

This question demonstrates a valuable increase on the USUALLY option, which was only 27 percent on the pre-survey. This 48 percent on the USUALLY option and 15 percent on the ALWAYS option indicates that most students are able to recognize what it is considered good and right in terms of culture and identity.

Question 21.

Question 21 shows that 100 percent of the students chose the options SOMETIMES, USUSALLY, and ALWAYS, demonstrating also that the acknowledge their cultural identity, some more often than others, but essentially, they recognize it in some point.

Dimension 4. Communicating across Cultural Differences.

Question 22.

Question 22 shows an increase of the option USUALLY but a decrease on the option ALWAYS. This might mean that students became more aware of how to treat people from other cultures and what it conveys, instead of just assuming that they are capable.

Question 23.

Question 23 displays that most of students (33 percent on option USUALLY and 45 percent on option ALWAYS) decide to be aware of cultural misunderstanding by treating people in a respectful way.

Question 26.

Question 26 shows that 94 percent of the students acknowledge the importance of body language from other cultures since they chose the option SOMETIMES, USUALLY, and ALWAYS. Only very few of them do not take body language much into account.

Question 27.

This question shows a 12 percent increase in the USUALLY option on the post-survey, evidencing that students change the way the talk based on the person to whom they are speaking (different culture).

Question 28.

In this last question, the rate from 0 percent raised to 3 percent in the NEVER options but, contrastingly, there is an increase of 15 percent on the ALWAYS option, showing that most student care for cultural background.

Some of the questions were not included in these results. Those questions did not show a significant difference from the pre-survey to the post-survey.

Now, the research question proposed for this research was: Does direct discussion and implementation of intercultural communication awareness in a foreign language classroom increase students' ability to communicate more culturally appropriate with others?

Quantitatively speaking it can be affirmed that this intervention did play an important role on students learning this semester, especially in cultural awareness. Most of the question evidenced an increase in their results; therefore, it can be concluded that through intercultural communication, students do increase their ability to interact in a more appropriate way with people from different cultures.

Intervention

4 workshops were planned for this intervention. Each workshop was designed based on each of the four different cultural awareness aspects that were included in the pre-survey (globalization, diversity, identity, cultural differences). By the end of each workshop, students had to prepare a product referring the topic of that same workshop. The 4 products were a Poster, a Forum, a Video, and a Final presentation about the culture of a specific country focused on the topics of globalization, diversity, identity, and cultural differences.

Posters. In workshop 1, students produced posters where they had to show the most important ideas about globalization that they had learnt in the workshop. Students were asked to produce this poster in group of 3 or 4 people and there were a total of 7 posters. This workshop tried to make students be prepared to be citizens of a changing global and

interconnected world, or in other words, to think globally. The idea was to give students opportunities to learn about global issues and analyze how local and global issues are interrelated and examine how globalization impacts their daily life. The following are the findings from the posters.

Poster 1	Students wrote “language and culture go hand in hand interacting with and shaping together”. Also, students drew 4 people, each one from a different culture, altogether thinking the same about language and culture (see Appendix G). This might state that students start to recognize how globalization works and its relation to the different cultures in the world.
Poster 2	Students wrote “we think... Media can be a tool that facilitates the learning of new languages influencing in the communities. Cultural interaction can be a way to learn about a language’s experience and behavior of a population”. The students also wrote words such as “movies, music, dance, food, and social interaction, along with a drawing of the planet and five different faces, each one representing a different culture around the world. It can be inferred that students relate globalization to language learning (see Appendix H).
Poster 3	Students drew a planet in the middle of the poster and around it they wrote the word “GLOBALIZATION” along with different drawings such as the word “hello” in different languages, a soccer ball, a guitar, the Facebook and Twitter icon, a computer, a cellphone, and their hands. They show what they consider to be the tools of globalization they use and recognize every day (see Appendix I).
Poster 4	Students drew a planet in the middle of the poster and also, they drew arrows that came from the planet for each of the following word along with a drawing: “culture” with a drawing of two people singing; “food” with a drawing of an avocado and a bowl of soup; “technology” with a drawing of a cellphone and a laptop; “capitalism” with a drawing of dollars and coins; last, “monopoly, power, equality/inequality” with the drawing of 3 people with a planet in their hands. These students seem to correlate the concept of globalization with capitalism, but they also relate to the other terms that are more directly related to globalization (see Appendix J).
Poster 5	Student wrote the title “GLOBALIZATION” and they drew a planet in the middle of the poster. They drew all the continents and they wrote arrows coming out from one continent to another continent and they also wrote the words “language, economy, music, politics, internet, and education” and at the end, a couple of kids supporting the planet. This poster shows the interrelation all the continents and countries have in regards of globalization. Also, they show two kids that are supposed to be the foundation of the world (see Appendix K).
Poster 6	Students drew a planet and around the planet, they drew a very happy sun, the dollar sign, a flower, books, people, food, and the music symbol. This poster is not as clear as the others, but it might show that they know the relation between music and food and globalization (see

	Appendix L).
Poster 7	Students wrote “It can help us in a number of ways thanks to the fact that each language can generate relationship between cultures and generate a globalization”. They also wrote “Cultural globalization helps to learn new languages because every time the world is getting smaller. People prefer to explore different cultures, learn from them, and take best of them”. Also, they drew a planet in the middle along with drawings of food, money, a plane, drugs, a laptop, and a group of people saying “we are united by the globalization”. It can be evidenced that these students not only relate globalization to actual needs, but also to some dangers such as drugs (see Appendix M).

What was noticed on every poster the students created was that they all correctly relate the term Globalization to the whole planet. They are able to understand what globalization means in terms of being related to the world and the need to know about different countries and different contexts. Also, student show the relation they find between music, food, economy, and politics and globalization, which might come from the influence social media produce on them.

Videos. In workshop 2, the students had to record a short video in which they had to evidence the most important ideas about Cultural Diversity that they learned in the workshop, along with an example of Diversity that they found in their daily context. Students should know how to interact on a daily basis with people from all around the world (both in person and via technology). For so, they must have an understanding of the diversity of cultural practices found in the world and the general cultural characteristics used to understand and compare cultures. The students produced 4 videos of 3 or 4 students each.

Video 1	Students participated in this video. Student 1 starts sharing the concept of diversity in which she explains that it is the difference between people. Also, she states that diversity is related to culture because it increases culture and helps being inclusive. Student 2 states that diversity is good for the culture because it helps people meet other people from other countries and become more tolerant about ways and points of view. Student 3 then includes that diversity helps languages because depending on the regions, people can talk in a different way. She expresses that some vocabulary might mean one thing in one region but a whole different one in another region. Student 2, then, includes that diversity is important to globalization because it opens
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	people's mind. They all conclude saying that because of those reasons, diversity is a good thing.
Video 2	Student 1 starts by asking their classmates what changes they can make to make culture more inclusive. Student 2 starts by saying that the most important is learn how to be tolerant. Student 1 then asks if diversity is good or bad. Student 3 answers that diversity is about different types of peoples and cultures in a context. Student 4 adds that diversity is a good idea because people can learn to accept, tolerate, and respect other cultures and also accept their customs.
Video 3	Student 1 starts by saying that diversity is something very good because it gives the opportunity to know and to learn about other people. She gives an example in which she comes from a different region in the country and she has learnt how to behave and accept certain differences. She speaks specifically about language. Student 2 continues saying that it is because of diversity that they are different. Student 3 includes that, in order to be more culturally inclusive, people should stop stereotyping different cultures. She also says that people has to be more open-minded and know and learn from other cultures to be able to connect with other people around the world. Student 2 includes that also the way people think is also a product of diversity. Student 1 includes that the way people behave is also part of diversity. They finish by saying that diversity is what makes people human and that it is a very good idea.
Video 4	Student 1 starts by asking Student 2 what she thinks about diversity. Student 2 affirms that diversity is good because people can exchange with different societies. Also, she says that knowing about diversity is a way of reducing xenophobia, racism, and intolerance. Student 1 says that in her opinion, diversity is about coexistence and interaction between different cultures; that each culture has its own cultural aspects such as religion, beliefs, art, or music. She also says that people should be tolerant because everyone in this world is different, so it is important to learn about cultures. Student 3 continues by saying that diversity for him is the way cultures interact more between them because people can learn from this interaction in order to improve knowledge about many cultural aspects. Student 4 finally says that diversity is good due to the way people can meet new cultures and learn from them.

Most of the students mentioned the importance of knowing other cultures in order to understand, respect, tolerate, and accept people different from their own culture. Also, they all affirm that diversity is a good thing thanks to the way diversity makes them correlate to other cultures and force them to know them for appropriate interaction. Also, some students started relating diversity to globalization; this is positive because in this way, students will pay attention to all 4 dimensions in order to enhance their intercultural competence.

Forum. For workshop 3, students had to access their BlackBoard, clicked on the English subject, and participate in the forum that was created about cultural Identity and answer the question in a five-sentence paragraph by expressing their opinions. The question was: “How would you relate with people with a different cultural identity than yours? What are the advantages or disadvantages of relating to people with different cultural identities?”

The idea was to realize that to live within an increasingly global world, it requires that students understand themselves as cultural. Students must develop a strong cultural identity, while also appreciating and respecting that other cultures are different from their own. Students, then, can create cultural identity, while also knowing how to respectfully treat those who are different from themselves.

Student 1 understand the importance of understanding the cultural identity from other cultures.	“I would relate trying to look for common themes, and seeking culturally synonymous terms. The advantages of relating to people of other cultural identity is that I learn a lot from them and from other cultures around the world.”
Student 2 understands the importance of interaction between people from different places.	“In my opinion, I think that for me to relate to people from different cultures would be easy as these characteristics one develops them as they grow, personally I think that interacting with them one knows more about their experiences, knows their meals, characteristics and traditions. Encompassing the advantages are fundamental since one knows their experience and is enriched of their knowledge and as disadvantage from my serious point of view that many people can adapt to different cultural identities and abandon to which they belong.”
Student 3 believes that researching about the culture from other people is a fundamental step to know a culture.	“1. for I relate with people with a different cultural identity, first I will investigate him culture and customs to know what topics I will can talk with the person and search the things we have in common. 2. In my opinion there aren't disadvantages of relating to people from other cultures because this is the best way to understand the multiculturalism that exists and it is better know through the people of that country than for books or internet”
Student 4 likes to learn from people from another culture. Also, that it is important to know how people from different cultures live.	<p>“- I think, I would have good relations-ship cause I like to share with other cultures and learn about them, I consider important have respect about believes, thinks and their life styles. I think I enjoy sharing and learning. If I'll disagree I'll try to understand the other point of view and take the good things that the person could be show me.</p> <p>- Cause is my opportunity to learn the other cultures, have the experience to know how they life, what kind of language speak,</p>

	<p>how are their life styles, the possibility of can exit of our routine days and explore other things, in addition to and to me the most important thing is can extract good things for our personal and professional lives, in less words all this things help me to build up my temperament, increase my general knowledge.”</p>
<p>Student 5 realizes that it would be easy to relate to people from different cultures because of the way he interacts.</p>	<p>“Personally, I think that according to my personal characteristics and social skills, I can facilitate the relationship with people of different cultural identities. I would like to know a little about their cultures through their experiences, to know about their food, clothing and traditions. I would also share my cultural identity with them.</p> <p>Finally, I think that some of the advantages that the fact of knowing new cultural identities can bring us is that it allows us to have greater cultural knowledge. It can also encourage curiosity in doing different things if some aspect or activity catches your attention. Although I consider that it also presents a disadvantage, since it can lend itself so that you move away of your cultural identity and you appropriate of other.”</p>
<p>Student 6 says that it is not difficult for her to make friends with people from different cultures.</p>	<p>“1. I'm a very social person, it's like rarely it's difficult for me to link a friendship with someone with a different culture. I actually have some friends from German, and also have already lived with Mexicans</p> <p>2. One of the most common disadvantages are not having de same language and the misunderstandings”</p>
<p>Student 7 is reluctant to relate with people from different countries. This student expresses that understanding their actions and language can be difficult.</p>	<p>“I would relate with people with a different cultural identity with very carefully because I don't know like they reaction. And in low time equal than always. An advantage of knowing other cultures is that it helps us to have international friends, a disadvantage is the difficulty for understand his or her actions, language, and point view.”</p>
<p>Student 8 understands that it might be possible to fix problems in a different way if he gets to know people from different cultures.</p>	<p>“1. I would relate by talking about the cultural similarities between the two countries and also by telling what things from the country of that person I will like to have in my country.</p> <p>2. The advantages are that we can learn about others to don't make the same mistakes, or maybe we can have a lot of solutions to our own problems as a country. The disadvantages are that we can lose our own cultural identity and maybe that can make misunderstandings.”</p>
<p>Student 9 recognizes that maintaining a flexible attitude helps you understand a culture in a much easier way.</p>	<p>“There are different ways to communicate with people from different cultures, can be by a verbal or a non-verbal way. You have to maintain a really flexible attitude because there could be many meanings to a gesture or a word depending of the culture you are referring to. You have to had tolerance, patience, and above all investigate about the culture your dealing with so you don't make a mistake and offend them.”</p>
<p>Student 10 says that</p>	<p>“I would read about the culture of the person I'm going to talk to</p>

reading or studying culture before knowing it will help relate much easier.	because I don't know if that person is going to be comfortable with the behavior of a typical Colombian person and the customs of here. Besides, while I'm reading I'm also learning about a total different culture that I don't know deeply, and if the person speaks another language I'm sure I'm going to memorize and learn some words that could inspire me to study that language to be in contact with that person and that are enriching experiences!"
Student 11 likes relating to people from different cultures and also understands the importance of knowing a different culture.	<p>"First of all, I enjoy relating with different people from different cultures. I like the idea to explain how is my culture and to learn about others, and maybe, that things that I learn I can use in my life.</p> <p>I talk a lot and I ask the others things that I would like to learn about them.</p> <p>I think that there are more advantages than disadvantages, the idea of meet and have the possibility to expand you knowledge is something important for me, I'm not the kind of person who thinks that my culture is better than others, as I said before I like to adopt believes, values, etc. from another cultures and is important to learn how to behave whit other people "different" than as."</p>
Student 12 understands the different characteristics to take into account from a different culture. Also the students would like to learn about different traditions.	<p>"All people are different from many points of view: age, sex, physical characteristics, sexual orientation, personality, hobbies, standard of living, beliefs.</p> <p>I would meet other cultures identities from learn about different things, tradition, and from have a most diversity funny the advantage of relating to people with different cultural identities can be is meet news trends, habits, and relating with other."</p>
Student 13 would like to develop activities with people from other cultures in order to get involved so they open their mind to know knowledge about cultures.	<p>"I think I'm relaxed about the subject, and I would try to do activities in which we can both get involved and feel at ease. I think we would have a bearable relationship in which each acts as it is.</p> <p>The advantages of relating to these people is that they open my mind, and change my way of thinking, because we are not all the same. This does not imply adopting the customs of others, however, they must be accepted to achieve a relationship. A disadvantage is that not all people are facilitated to form a relationship with people who are different from them."</p>
Student 14 highlights the importance of learning different topics, to be open-minded, to learn other languages.	<p>"1. one option to I relate with other people with a different cultural identify that me is navigate in internet or go to the library and search the different information to the different culture for contextualize, other option is attend a different academic groups and know a different people.</p> <p>2. Advantage:</p> <ul style="list-style-type: none"> * learn different things(music, dance, food, custom) * Open Mind * Learn other Languages

	Disadvantage: * the distance, because maybe the person no live in the same city or country * Difficult to tolerate the different customs”
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This forum helped me realize that students are well aware of their cultural identity and how it should not change when relating to people from other cultures. They explain that interaction is possible but the differences have to be respected. Also, they understand that they would have to learn about the culture they would like to relate to in order to have a more meaningful interaction between them and people from different cultures.

Presentations. Finally, for workshop 4, students prepared a presentation in which they analyzed the different dimensions of culture (globalization, diversity, identity, and cultural differences) from a culture of their choice. They had to make emphasis on how the different dimensions are shown. It was a 6 minutes presentation. The point of this activity was to be able to effectively and respectfully communicate across cultural differences. Students need to develop cultural empathy, considering how someone who is culturally different might perceive a given situation differently, and develop intercultural communication skills. Students used the skills to responsively and accurately relate to people who are culturally different from themselves. These presentations showed that students engaged into the topics of globalization, diversity, identity and cultural differences in an appropriate way.

Summary of the Chapter

This chapter has provided the qualitative and quantitative results from the conducted research. Also, the most important discoveries from the students were reported in this chapter, as well as the information they stated in the surveys and on the four workshops. Next, I intend to conclude and show the most important findings.

Conclusions

In this section, I will present the main conclusions obtained after the analysis of the information and the reflection on the research questions presented in the previous section.

Now, I intend to answer the question stated in this research. The general question I stated was “Does direct discussion and implementation of intercultural communication awareness in a foreign language classroom increase students’ ability to act more culturally appropriate with others?” After developing the different workshops and applying the second survey, it can be affirmed that students increased the ability to communicate more culturally appropriate. Direct discussion and the implementation of intercultural awareness in the foreign language classroom are evidenced in the products of the workshops. The students were able to enhance their abilities since most of them showed significant change in the post-survey and also on the final product of the intervention.

There were also 3 secondary questions in this study. The first secondary question is “How is intercultural communication currently recognized by the students of level 6?” The students were able to recognize that level 6 is a level that demands more than just language skills, grammar, or vocabulary. In this level, students are aware that the topics they will deal with are more demanding and have a deeper relation to culture. Therefore, students understand the need of getting to know, not just cultural fact, but to study culture in a much deeper sense.

The second secondary question is “What are the benefits of dealing with intercultural communication in level 6?” Most of the students recognized that the most important advantages were, a) teamwork, b) learning about different cultures, c) knowing how to relate to people from different cultures, and d) how learning a language is not only about linguistic

facts, but also about how to communicate culturally appropriate with others. I also consider these are the most important features about teaching culture in the classroom.

Finally, the third question was “What are the disadvantages with intercultural communication instruction?” There were not major disadvantages that need to be highlighted, except for the fact that language needs to get better in order to avoid misunderstanding when analyzing the data. Nevertheless, it could be observed that students need more preparation regarding culture in the classroom. While the results showed an increase in their cultural awareness, creating a more inclusive curriculum focusing on culture will enhance even more their intercultural communication.

As a conclusion, it could be understood that the students from level 6 in the EFL program from Universidad del Norte were able to enhance their ability to learn how to behave more culturally appropriate with people from different cultures. However, more culturally inclusive classes seems to be needed in the EFL program in order to confirm that students will continue learning about different cultures and improving their cultural awareness.

Students learned that a language class is not only about the four skills, the grammar, or the vocabulary. They now know that there is a particular and very important aspect called culture that will always make part of languages learning. Students are now able to recognize what steps to follow when they need to interact with people from different cultures.

Finally, the results obtained by this study are good support for the upcoming undergraduate program from Universidad del Norte since it shows that cultural awareness will enhance the students intercultural competence and will prepare students for a more culturally diverse context, not only here in Colombia, but also all around the world.

Future Research.

Research about culture will always be necessary. It might result interesting to continue further studies of this aspect in other research projects to analyze how the intercultural competence can be develop in new ways in different classroom, regardless of their field of study. A deeper study related to the specific cultural awareness needed for the different fields of study Uninorte holds would be a great continuation for this research paper.

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Appendixes

Appendix A

Pre Survey

UNIVERSIDAD DEL NORTE
INSTITUTO DE IDIOMAS
CULTURAL AWARENESS SURVEY

DIMENSION 1: Exploring the Global Context

Reflect on your knowledge about the global context. Circle the responses that best represent your point of view.

1. I look for information about global and international topics.
2. It is difficult to find a connection between international topics and the things I like.
3. I read, watch or search for international newspapers, TV programs, and/or movies.
4. I look for videos on the internet that focus on international and global issues and topics.
5. Globalization impacts my daily life.
6. I would like to study units that are explicitly related to global issues.
7. I consider how the choices I make in my life might have a global impact.

DIMENSION 2: Learning About Different Cultures

Reflect on your current understandings of culture and other cultural groups. Circle the responses that best represent your point of view.

8. I understand the difference between common cultural characteristics and stereotyping.
9. Culture is more about traditions, celebrations, and history than about values.
10. I believe that traveling abroad is the best way to understand different cultures.
11. I recognize many differences when I compare two different cultures.
12. I recognize many similarities when I compare two different cultures.
13. I go to cultural events in my university.

14. I am not very familiar with a culture different from the one of my country.

DIMENSION 3: Knowing Ourselves as Cultural

Reflect on your own cultural identity. Circle the responses that best represent your views.

15. I consider that I am part of a specific culture.

16. My cultural identity does not influence how I perceive the world and the way I behave.

17. I sometimes perceive that others have more cultural identity than I do.

18. I have been in situations where I felt like that I didn't belong to my culture.

19. I talk about cultural beliefs, values, and traditions referring to my culture.

20. Most people have similar ideas about what is good and right.

21. Acknowledging my own cultural identity is essential for good learning.

DIMENSION 4: Communicating Across Cultural Differences

Reflect on your current intercultural communication skills. Circle the responses that best represent your views.

22. I am comfortable talking with people from other countries and cultures.

23. I consider that In order to avoid cultural misunderstandings, I have to treat people the same way I like to be treated.

24. People misunderstand what I say because of cultural differences.

25. My cultural identity does not affect my communication with other people.

26. I have noticed that people from other cultures use different body language when they talk.

27. I change the way I talk depending to whom I am talking.

28. When I talk to someone from another culture, I should take his/her background into account.

UNIVERSIDAD DEL NORTE
INSTITUTO DE IDIOMAS
CULTURAL AWARENESS SURVEY ANSWER KEY

DIMENSION 1: Exploring the Global Context

1.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
2.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
3.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
4.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
5.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
6.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
7.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always

DIMENSION 2: Learning About Different Cultures

8.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
9.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
10.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
11.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
12.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
13.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
14.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always

DIMENSION 3: Knowing Ourselves as Cultural

15.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
16.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
17.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
18.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
19.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
20.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
21.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always

DIMENSION 4: Communicating Across Cultural Differences

22.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
23.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
24.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
25.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
26.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
27.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always
28.	a.Never	b. Rarely	c. Sometimes	d. Usually	e. Always

THANKS FOR PARTICIPATING.

Appendix B

Informed Consent

CONSENTIMIENTO INFORMADO

Título del Proyecto

Cultural Awareness in English Language Teaching
Consentimiento informado, 29/08/2017

Descripción del Proyecto

Usted ha sido invitado a participar en un estudio conducido por el Instituto de Idiomas de la Universidad del Norte, cuyo objetivo es crear sensibilización cultural en los estudiantes de nivel 6 para mejorar su comunicación con diferentes contextos culturales. Como sujeto de la investigación a usted se le solicitará participar en las actividades que se especifican en la siguiente tabla.

Actividad	Tiempo de Duración (aproximado)	Rol como participante (tipo de participación)
Primera encuesta sobre sensibilidad cultural.	Comenzando el semestre.	Estudiante del curso que toma dicha encuesta para su análisis.
Intervención: Temas sobre sensibilidad cultural.	Todo el semestre	Estudiante del curso que aprende y desarrolla sus habilidades a través de la herramienta.
Segunda encuesta sobre sensibilidad cultural.	Finalizando el semestre	Estudiante del curso que toma dicha encuesta para su análisis.
Entrevistas	Finalizando el semestre	Estudiante que expresa sus diferentes ideas sobre el tema asignado

Una vez completada la investigación se destruirán todas las fuentes de datos, notas y otros documentos relacionados. Los datos de la investigación serán recogidos por DANIEL RODRIGUEZ URBINA y serán utilizados únicamente en el contexto del proyecto previamente estipulado. La investigación se desarrollará en los predios de la Universidad.

Riesgos y Beneficios

No se sabe de ningún riesgo asociado a la participación en este estudio. De cualquier forma toda la información será confidencial. Su participación en este proyecto es voluntaria: tiene el derecho de retirarse en cualquier momento. Los beneficios de participar en este proyecto incluyen los siguientes: la oportunidad de discriminar diferentes puntos de vista hacia diferentes culturas a través de la sensibilidad cultural.

Remuneración

No habrá remuneración por participar en el estudio.

Almacenamiento de datos para proteger la confidencialidad

Su identidad y cualquier otra información que lo pueda identificar no serán reveladas en ninguna presentación pública del estudio. La información es completamente anónima y todas las fuentes de datos se mantendrán en un lugar seguro en la base de datos del Instituto de Idiomas.

Tiempo

El tiempo de participación de su parte que requiere el proyecto es de un semestre académico comprendido en el período

De los resultados de este proyecto se presentarán en forma de (a) informes a comisiones institucionales de la Universidad del Norte (b) ponencias a congresos, encuentros o reuniones nacionales e internacionales (c) artículos para revistas indexadas (d) capítulos de libros y/o (c) libros.

Investigadores
principales
Título del Proyecto

- He leído y comentado el documento titulado *Descripción del Proyecto* con los investigadores principales.
- He tenido la oportunidad de formular preguntas respecto a los propósitos y procedimientos del estudio.
- Mi participación en el estudio es voluntaria. Puedo decidir no participar o retirarme en cualquier momento sin perjuicio futuro alguno.
- Los investigadores principales pueden retirarme del estudio de acuerdo a su discreción profesional.
- Si durante el curso del estudio se da información nueva que se pueda relacionar con mi disposición para continuar mi participación, los investigadores principales me la harán saber.
- Cualquier información que se derive del estudio que me identifique personalmente no podrá ser divulgada sin mi consentimiento explícito.
- He recibido copia de los documentos *Descripción del Proyecto* y *Derecho de los participantes*.
- Con mi firma expreso mi decisión de participar en el proyecto.

[illegible]

FIRMA DEL INVESTIGADOR:**FECHA:**

Appendix C

Workshop #1

UNIVERSIDAD DEL NORTE
INSTITUTO DE IDIOMAS
CULTURAL AWARENESS WORKSHOP #1

EXPLORING THE GLOBAL CONTEXT

"One day there will be no borders, no boundaries, no flags and no countries and the only passport will be the heart"

— **Carlos Santana**

Objectives:

- Define concepts such as Globalization, International, Social Impact, and Culture.
- Discuss on how culture is related to globalization.
- Socialize new ideas about cultural globalization.

PART 1:

WARM UP QUESTIONS:

Take one moment to think about the following two questions and then, share your thoughts:

What is globalization?

How is it related to me?



PART 2:

Now, you are going to watch 2 videos related to Globalization. After watching these videos, write the definition of these 4 concepts in your own words.

Globalization: _____

International: _____

Social Impact: _____

Culture: _____

Now, socialize your answers to the person next to you and reflect on these questions:

What are your similarities and differences? ?

Why do you think you had these differences?

What aspects of your life or your partners perhaps influenced your ideas?

What might be some of your negative thoughts regarding these concepts? Why?

PART 3

Now, you will listen to a presentation about Globalization in regard to food, music, sports, and languages and its relation to your own context. Afterwards, answer the following questions and socialize your answers with another 2 classmates. Finally, you will share your thoughts to the whole class.

- What other influences from other cultures do you find in Colombia? Give examples.
- In your opinion, how does Globalization affect languages in Colombia?
- Is Globalization a good or a bad thing?

PART 4:

In a group of 4 students, create a poster in which you evidence the most important ideas about Globalization that you learned this week.

Appendix D

Workshop 2

UNIVERSIDAD DEL NORTE
INSTITUTO DE IDIOMAS
CULTURAL AWARENESS WORKSHOP #2

LEARNING ABOUT DIFFERENT CULTURES

"The beauty of the world lies in the diversity of its people."

— **Unknown**

Objectives:

- Define concepts such as Diversity, Traditions, Values, and Stereotyping.
- Discuss on how cultural diversity is related to their lives.
- Socialize new ideas about diversity.

PART 1:

WARM UP QUESTIONS:

Take one moment to think about the following three questions and then, share your thoughts:

What is diversity?

What is stereotyping?



How are these two related?

PART 2:

Now, you are going to watch 2 videos related to Cultural Diversity. After watching these videos, write the definition of these 4 concepts in your own words.

Diversity: _____

Traditions: _____

Values: _____

Stereotyping: _____

Now, socialize your answers to the person next to you and reflect on these questions:

How does stereotyping affect relations between two different cultures?

What are some examples of stereotyping in your country?

How comfortable do you feel when you meet people from other cultures?

Are your values and traditions more important than those from other cultures? Why? Why not?

PART 3:

Now, you will listen to a presentation about Cultural Diversity in the world. Also, we will analyze how cultural diversity is seen in your country. Afterwards, answer the following questions and socialize your answers with another 2 classmates. Finally, you will share your thoughts to the whole class.

- What changes can I make to be more culturally inclusive with others?
- In your opinion, how does Diversity affect languages in Colombia?
- Is Diversity a good or a bad thing for Colombia?

PART 4:

In a group of 4 students, create a short video in which you evidence the most important ideas about Cultural Diversity that you learned this week, along with an example of Diversity that you find in your daily context. Video should not be longer than 5 minutes.

Appendix E

Workshop #3

UNIVERSIDAD DEL NORTE
INSTITUTO DE IDIOMAS
CULTURAL AWARENESS WORKSHOP #3

KNOWING OURSELVES AS CULTURAL

“Strong people have a strong sense of self-worth and self-awareness; they don’t need the approval of others.”

— **Roy T. Bennett**

Objectives:

- Define concepts such as Cultural Identity, Beliefs, Values, and Traditions.
- Discuss on how cultural identity defines who they are and where they belong.
- Socialize new ideas about cultural identity.

PART 1:

WARM UP QUESTIONS:

Take one moment to think about the following two questions and then, share your thoughts:

What is your identity?

What is your cultural identity?



PART 2:

Now, you are going to watch 2 videos related to Cultural Identity. After watching these videos, write the definition of these 4 concepts in your own words.

Traditions: _____

Cultural Identity:

Values: _____

Beliefs: _____

Now, socialize your answers to the person next to you and reflect on these questions:

How is your identity defined?

What do you think your cultural identity is?

How easy or difficult can you relate to people with a different cultural identity than yours?

Are your values and beliefs more important than those from other cultures? Why? Why not?

PART 3:

Now, you will listen to a presentation about Cultural Identity in the world. Also, we will analyze how cultural Identity helps relate to specific groups around the world. Afterwards, answer the following questions and socialize your answers with another 2 classmates. Finally, you will share your thoughts to the whole class.

- How can I keep my cultural identity after relating or sharing with other cultural groups?
- In your opinion, how does Cultural Identity affect the relation between two people from different cultural contexts?
- Is it ok to change my Cultural Identity?

PART 4:

You will access your blackboard, click on the English subject, and participate in the forum that was created about cultural Identity. Answer the question in a five-sentence paragraph by expressing your opinions.

Appendix F

Workshop 4

UNIVERSIDAD DEL NORTE
INSTITUTO DE IDIOMAS
CULTURAL AWARENESS WORKSHOP #4

COMMUNICATING ACROSS CULTURAL DIFFERENCES

“Most of my important lessons about life have come from recognizing how others from a different culture view things.”

— Edgar H. Schein.

Objectives:

- Define concepts such as Cultural Differences, Cultural Misunderstandings, Body Language, and Cultural Background.
- Discuss on how cultural differences help them understand other cultures in a respectful way.
- Socialize new ideas about cultural differences.

PART 1:

WARM UP QUESTIONS:

Take one moment to think about the following two questions and then, share your thoughts:



What are Cultural Differences?

What are cultural misunderstandings?

PART 2:

Now, you are going to watch 2 videos related to Cultural Differences. After watching these videos, write the definition of these 4 concepts in your own words.

Cultural Background:

Cultural Misunderstandings:

Cultural Differences:

Body Language:

Now, socialize your answers to the person next to you and reflect on these questions:

How is your cultural background?

Have you had Cultural Misunderstandings? How did you solve them?

What are the most obvious differences between your culture and other cultures around the world?

Do you feel uncomfortable dealing with a different culture? Yes or no? Why?

PART 3:

Now, you will listen to a presentation about Cultural Differences. Also, we will learn about Cultural Misunderstandings and how these experiences can enhance your tolerance towards cultures around the world. Afterwards, answer the following questions and socialize your answers with another 2 classmates. Finally, you will share your thoughts to the whole class.

- Are you able to respect and accept cultural differences? Give examples.
- In your opinion, what is the best way to deal with cultural misunderstandings?

PART 4:

You will prepare a presentation in which you analyze the different dimensions of culture (globalization, diversity, identity, and cultural differences) from a culture of your choice. Make emphasis on how the different dimensions are shown. It will be a 6 minutes presentation. Take into account all the different features a presentation should have as seen in class.

Appendix G

Poster 1



Appendix H

Poster 2



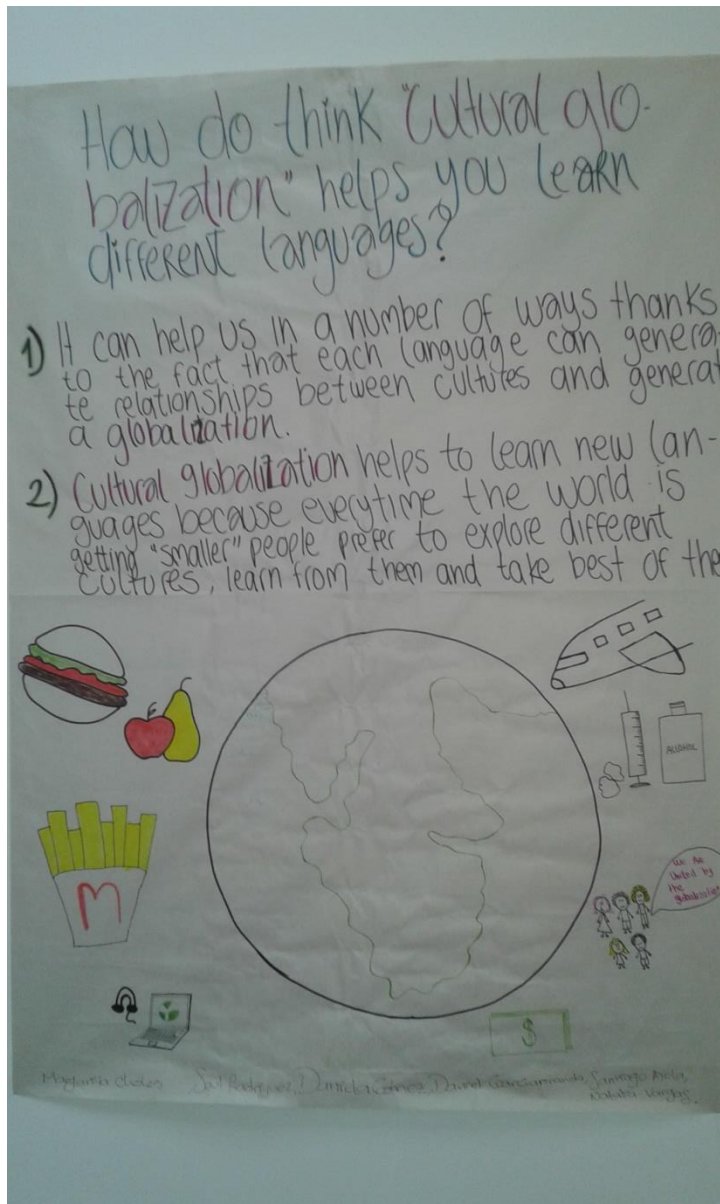
Appendix I

Poster 3



Appendix J

Poster 4



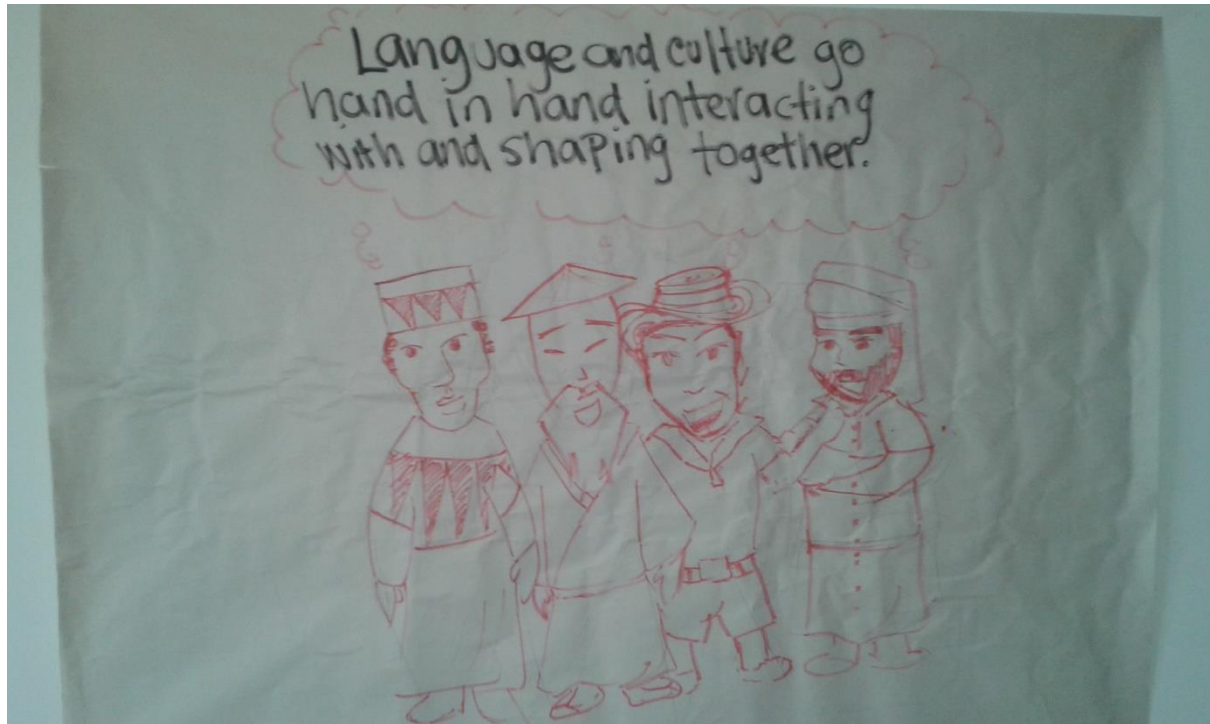
Appendix K

Poster 5



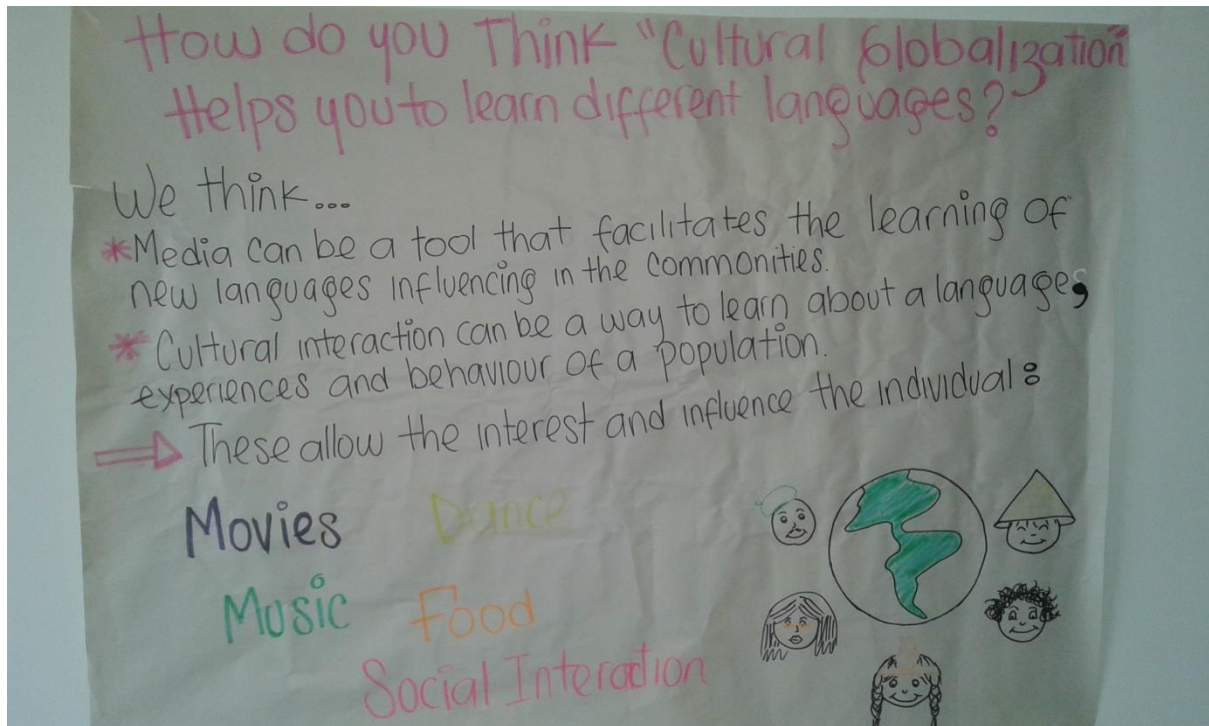
Appendix L

Poster 6



Appendix M

Poster 7



Appendix N

Post-Survey Results

CULTURAL AWARENESS POST SURVEY					
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 1: Exploring the Global Context					
1. I look for information about global and international topics.	0	0	10	15	8
2. It is difficult to find a connection between international topics and the things I like.	7	12	7	7	0
3. I read, watch or search for international newspapers, TV programs, and/or movies.	0	3	6	15	9
4. I look for videos on the internet that focus on international and global issues and topics.	0	3	13	12	5
5. Globalization impacts my daily life.	0	2	10	10	11
6. I would like to study units that are explicitly related to global issues.	0	5	12	13	3
7. I consider how the choices I make in my life might have a global impact.	0	4	11	16	2
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 2: Learning About Different Cultures					
8. I understand the difference between common cultural characteristics and stereotyping.	0	0	0	11	22
9. Culture is more about traditions, celebrations, and history than about values.	2	3	9	8	11
10. I believe that traveling abroad is the best way to understand different cultures.	0	0	7	10	16
11. I recognize many differences when I compare two different cultures.	0	0	5	15	13
12. I recognize many similarities when I compare two different cultures.	0	1	4	20	8
13. I go to cultural events in my university.	3	6	12	9	3
14. I am not very familiar with a culture different from the one of my country.	2	11	14	4	2
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 3: Knowing Ourselves As Cultural					
15. I consider that I am part of a specific culture.	0	2	2	12	17
16. My cultural identity does not influence how I perceive the world and the way I behave.	3	4	9	11	6
17. I sometimes perceive that others have more cultural identity than myself.	3	5	13	10	2
18. I have been in situations where I felt like that I didn't belong to my culture.	6	6	10	9	2

19. I seldom talk about cultural beliefs, values, and traditions referring to my culture.	0	2	9	16	6
20. Most people have similar ideas about what is good and right.	0	4	8	16	5
21. Acknowledging my own cultural identity is essential for good learning.	0	0	5	16	12
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 4: Communicating Across Cultural Differences					
22. I am comfortable talking with people from other countries and cultures.	0	1	4	18	10
23. I consider that In order to avoid cultural misunderstandings, I have to treat people the same way I like to be treated.	2	1	4	11	15
24. People misunderstand what I say because of cultural differences.	1	7	15	7	3
25. My cultural identity does not affect my communication with other people.	6	5	4	9	9
26. I have noticed that people from other cultures use different body language when they talk.	1	1	12	10	9
27. I change the way I talk depending to whom I am talking .	2	3	10	14	4
28. When I talk to someone from another culture, I should take his/her background into account.	1	3	10	10	9

CULTURAL AWARENESS POST SURVEY					
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 1: Exploring the Global Context					
1. I look for information about global and international topics.	0%	0%	30%	45%	24%
2. It is difficult to find a connection between international topics and the things I like.	21%	36%	21%	21%	0%
3. I read, watch or search for international newspapers, TV programs, and/or movies.	0%	9%	18%	45%	27%
4. I look for videos on the internet that focus on international and global issues and topics.	0%	9%	39%	36%	15%
5. Globalization impacts my daily life.	0%	6%	30%	30%	33%
6. I would like to study units that are explicitly related to global issues.	0%	15%	36%	39%	9%
7. I consider how the choices I make in my life might have a global impact.	0%	12%	33%	48%	6%
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 2: Learning About Different Cultures					

8. I understand the difference between common cultural characteristics and stereotyping.	0%	0%	0%	33%	67%
9. Culture is more about traditions, celebrations, and history than about values.	6%	9%	27%	24%	33%
10. I believe that traveling abroad is the best way to understand different cultures.	0%	0%	21%	30%	48%
11. I recognize many differences when I compare two different cultures.	0%	0%	15%	45%	39%
12. I recognize many similarities when I compare two different cultures.	0%	3%	12%	61%	24%
13. I go to cultural events in my university.	9%	18%	36%	27%	9%
14. I am not very familiar with a culture different from the one of my country.	6%	33%	42%	12%	6%
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 3: Knowing Ourselves As Cultural					
15. I consider that I am part of an specific culture.	0%	6%	6%	36%	52%
16. My cultural identity does not influence how I perceive the world and the way I behave.	9%	12%	27%	33%	18%
17. I sometimes perceive that others have more cultural identity than myself.	9%	15%	39%	30%	6%
18. I have been in situations where I felt like that I didn't belong to my culture.	18%	18%	30%	27%	6%
19. I seldom talk about cultural beliefs, values, and traditions referring to my culture.	0%	6%	27%	48%	18%
20. Most people have similar ideas about what is good and right.	0%	12%	24%	48%	15%
21. Acknowledging my own cultural identity is essential for good learning.	0%	0%	15%	48%	36%
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 4: Communicating Across Cultural Differences					
22. I am comfortable talking with people from other countries and cultures.	0%	3%	12%	55%	30%
23. I consider that In order to avoid cultural misunderstandings, I have to treat people the same way I like to be treated.	6%	3%	12%	33%	45%
24. People misunderstand what I say because of cultural differences.	3%	21%	45%	21%	9%
25. My cultural identity does not affect my communication with other people.	18%	15%	12%	27%	27%
26. I have noticed that people from other cultures use different body language when they talk.	3%	3%	36%	30%	27%
27. I change the way I talk depending to whom I am talking .	6%	9%	30%	42%	12%

28. When I talk to someone from another culture, I should take his/her background into account.	3%	9%	30%	30%	27%
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Appendix O

Pre-Survey Results

CULTURAL AWARENESS PRE SURVEY					
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 1: Exploring the Global Context					
1. I look for information about global and international topics.	0	3	13	15	2
2. It is difficult to find a connection between international topics and the things I like.	3	16	4	10	0
3. I read, watch or search for international newspapers, TV programs, and/or movies.	0	4	10	12	7
4. I look for videos on the internet that focus on international and global issues and topics.	1	5	13	14	0
5. Globalization impacts my daily life.	1	6	15	6	5
6. I would like to study units that are explicitly related to global issues.	3	7	6	11	6
7. I consider how the choices I make in my life might have a global impact.	3	6	15	5	4
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 2: Learning About Different Cultures					
8. I understand the difference between common cultural characteristics and stereotyping.	0	3	3	14	13
9. Culture is more about traditions, celebrations, and history than about values.	0	2	7	13	11
10. I believe that traveling abroad is the best way to understand different cultures.	0	1	6	10	16
11. I recognize many differences when I compare two different cultures.	0	1	4	16	12
12. I recognize many similarities when I compare two different cultures.	0	3	8	15	7
13. I go to cultural events in my university.	5	8	16	3	1
14. I am not very familiar with a culture different from the one of my country.	4	9	14	2	4
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 3: Knowing Ourselves As Cultural					
15. I consider that I am part of an specific culture.	1	7	3	10	12
16. My cultural identity does not influence how I perceive the world and the way I behave.	3	9	6	9	6
17. I sometimes perceive that others have more cultural identity than myself.	2	5	15	9	2
18. I have been in situations where I felt like that I didn't belong to my culture.	5	8	11	6	3

19. I seldom talk about cultural beliefs, values, and traditions referring to my culture.	1	4	13	12	3
20. Most people have similar ideas about what is good and right.	0	2	17	9	5
21. Acknowledging my own cultural identity is essential for good learning.	1	4	13	7	8
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 4: Communicating Across Cultural Differences					
22. I am comfortable talking with people from other countries and cultures.	0	1	2	13	17
23. I consider that In order to avoid cultural misunderstandings, I have to treat people the same way I like to be treated.	0	5	9	7	12
24. People misunderstand what I say because of cultural differences.	2	7	14	10	0
25. My cultural identity does not affect my communication with other people.	5	7	5	6	10
26. I have noticed that people from other cultures use different body language when they talk.	2	4	9	13	5
27. I change the way I talk depending to whom I am talking .	2	3	12	10	6
28. When I talk to someone from another culture, I should take his/her background into account.	0	5	10	14	4

CULTURAL AWARENESS PRE SURVEY					
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 1: Exploring the Global Context					
1. I look for information about global and international topics.	0%	9%	39%	45%	6%
2. It is difficult to find a connection between international topics and the things I like.	9%	48%	12%	30%	0%
3. I read, watch or search for international newspapers, TV programs, and/or movies.	0%	12%	30%	36%	21%
4. I look for videos on the internet that focus on international and global issues and topics.	3%	15%	39%	42%	0%
5. Globalization impacts my daily life.	3%	18%	45%	18%	15%
6. I would like to study units that are explicitly related to global issues.	9%	21%	18%	33%	18%
7. I consider how the choices I make in my life might have a global impact.	9%	18%	45%	15%	12%
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 2: Learning About Different Cultures					

8. I understand the difference between common cultural characteristics and stereotyping.	0%	9%	9%	42%	39%
9. Culture is more about traditions, celebrations, and history than about values.	0%	6%	21%	39%	33%
10. I believe that traveling abroad is the best way to understand different cultures.	0%	3%	18%	30%	48%
11. I recognize many differences when I compare two different cultures.	0%	3%	12%	48%	36%
12. I recognize many similarities when I compare two different cultures.	0%	9%	24%	45%	21%
13. I go to cultural events in my university.	15%	24%	48%	9%	3%
14. I am not very familiar with a culture different from the one of my country.	12%	27%	42%	6%	12%
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 3: Knowing Ourselves As Cultural					
15. I consider that I am part of an specific culture.	3%	21%	9%	30%	36%
16. My cultural identity does not influence how I perceive the world and the way I behave.	9%	27%	18%	27%	18%
17. I sometimes perceive that others have more cultural identity than myself.	6%	15%	45%	27%	6%
18. I have been in situations where I felt like that I didn't belong to my culture.	15%	24%	33%	18%	9%
19. I seldom talk about cultural beliefs, values, and traditions referring to my culture.	3%	12%	39%	36%	9%
20. Most people have similar ideas about what is good and right.	0%	6%	52%	27%	15%
21. Acknowledging my own cultural identity is essential for good learning.	3%	12%	39%	21%	24%
	Never	Rarely	Sometimes	Usually	Always
DIMENSION 4: Communicating Across Cultural Differences					
22. I am comfortable talking with people from other countries and cultures.	0%	3%	6%	39%	52%
23. I consider that In order to avoid cultural misunderstandings, I have to treat people the same way I like to be treated.	0%	15%	27%	21%	36%
24. People misunderstand what I say because of cultural differences.	6%	21%	42%	30%	0%
25. My cultural identity does not affect my communication with other people.	15%	21%	15%	18%	30%
26. I have noticed that people from other cultures use different body language when they talk.	6%	12%	27%	39%	15%
27. I change the way I talk depending to whom I am talking .	6%	9%	36%	30%	18%

28. When I talk to someone from another culture, I should take his/her background into account.	0%	15%	30%	42%	12%
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